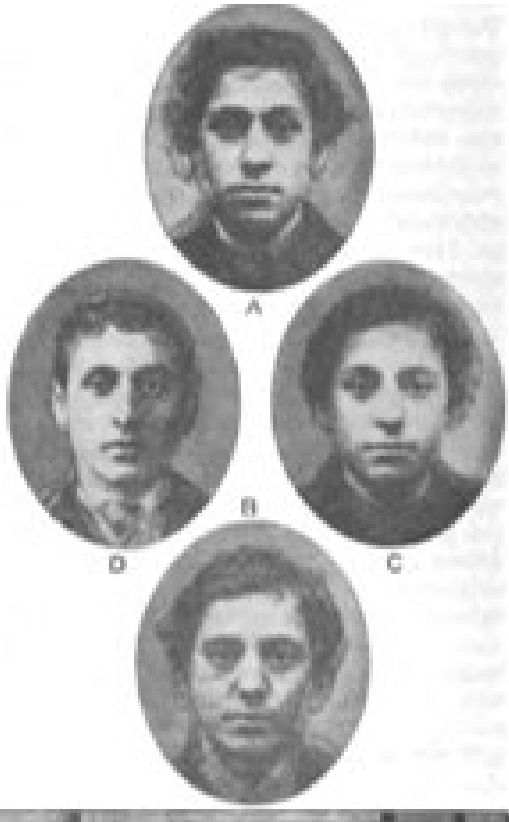
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C
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(Racial Studies of the German People, 5th ed, Hans F. K. Günther, 1924)

(edAML: this appendix was already removed in 14th ed.)

[432]

Appendix

Racial Studies of the Jewish People.

The Jewish writer Goldmann wrote (1916): “No European people has been more strongly influenced by Jews and the Jewish spirit in the last century than the German people.” [1]) If this is the case, then the German people have every reason to strive for an understanding of the hereditary traits of the Jewish people.

Parts of the Jewish people live among the German people. According to a census from 1910, the number of Jews in the German Reich was 620,000. However, this refers only to Jews in the official census, i.e., Jews who are also of the Jewish faith. Since this book does not consider religious communities, but rather racially determined ethnic groups, it has nothing to do with the Jewish faith per se. The aim is to examine the Jewish people as a uniquely formed blood community. The number of German citizens of Jewish blood is considerably larger in Germany than the number of German citizens of Jewish (Mosaic) faith, since German Jewry, like Western European Jewry in general, has largely abandoned the Mosaic faith under the influence of Western ideas or maintains only very loose connections with it. One may therefore estimate the number of German citizens of Jewish blood to be twice the figure of 620,000 (or even higher)[2]). In addition, there is a fairly large number of Jewish people of foreign nationality residing in Germany; in addition, there is a certain number of Eastern European Jews who usually only stay in Germany for a certain period of time until they are able to emigrate to England or America. All of these individual parts of the Jewish people together form the Jewry living in Germany, which in turn makes up a certain part of the overall Jewish people.

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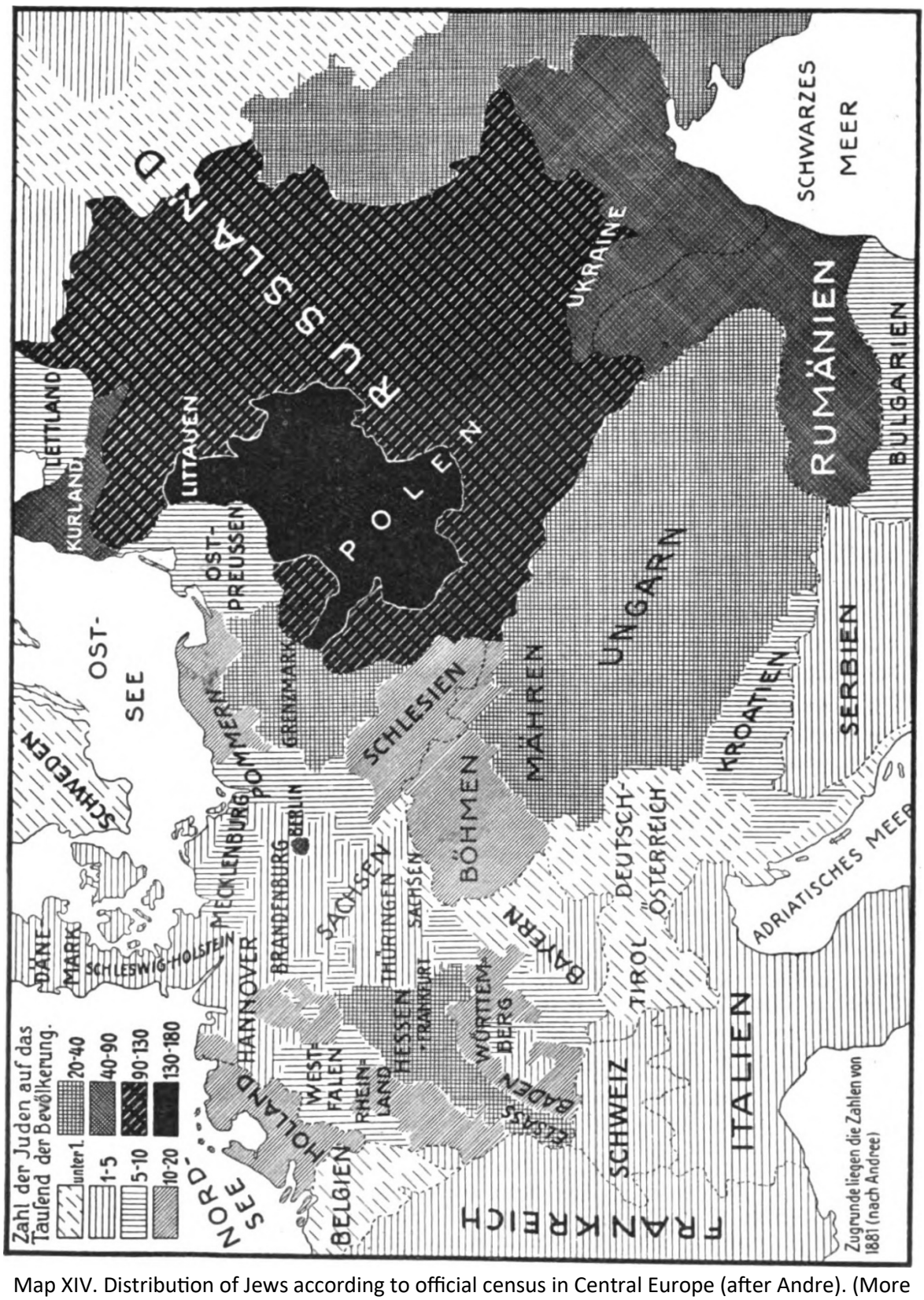
[1]) Goldmann, On the World Cultural Significance and Task of Judaism. 1916.

[2]) I arrived at this estimate because, among the not insignificant number of Jews I have become acquainted with, a very large proportion are non-Mosaic (Christian, Free Religious) Jews. The “Israelite Family Journal” (No. 7, 1923) remarks on my estimate: “Hopefully, for the sake of his night owls, Dr. G. will never learn the true figure.” Should I conclude from this that I overestimated or underestimated?

[433]



Map XIV. Distribution of Jews according to official census in Central Europe (after Andre). (More recent figures pp. 434 and 448).

Number of Jews per thousand of the population.

Understandably, nothing can be said about the number of Jewish-German mixed-breeds, only what seems certain is that such mixed-bloods are comparatively much more common in the nobility than in other sections of the population [1]).

According to Lenz [2]), there are around 15 million Jews all over the world, a number that is probably based on the official counts mentioned above and is therefore necessarily inaccurate. The American Israelite recently estimated the number of Jews at 15.5 million; the Jewish statistician Trietsch [3]) estimates 17 million and assumes an annual increase of over 2%. — Around eleven million Jews speak German or Yiddish-German. This is important for the German people because such a large proportion of these eleven million Jewish people are seen as Germans, or at least as a part of Judaism influenced by the German environment. In England they speak of the "German Jews". According to official counts, in 1900 Jews made up 1.04% of the total population in the German Empire, 16.25% in Poland, 3.29% in Russia, 4.68% in Austria, 2% in Holland, 0.85% in England, 0.22% in France, 0.1% in Italy, 0.02% in Spain [4]).

The dispersion of the Jewish people all over the world points to the exceptional position of this people. The Jewish people maintain a cohesion even though they do not own their own land. It is a people without territory. This is an exception that is otherwise only offered in Europe by the landless, stateless Gypsies. But Gypsyism is so different from Judaism in that it is held together by a living common language, the Gypsy language of Indian origin, and also by at least a certain tribal or group cohesion. But the Jews lack both: a living common language and tribal or group cohesion. Jewish ethnicity is initially characterized by the lack of these apparently necessary forms of expression of a nationality: its own language and its own state. — But what preserves Jewish national identity, and what makes it more secure, more self-contained, more resilient than many other nationalities?

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[1]) About noble families with Jewish blood see Theilhaber, Genealogy of a Jewish Familic. (Archive for Racial and Social Biology Vol. 9, 1912). Theilhaber states that a Princess Reuss (née Meyer) and a Princess of Monaco came from a Jewish family, and that the families of Baron Oppenheimer, v. Heine, v. Friedländer, von Fuld, v. Eichthal, v. Löwenthal, v. Rachel, v. Ukro, v. Delete, v. Oppenfeld, v. Renard, v. Moßner, v. Halle and Counts v. Schwanental are of Jewish origin, he also cites a number of noble and highly aristocratic families in which individual male members married Jewish women and names other books that depict such connections, so that the above claim of comparatively much more common Jewish blood in the nobility is greatly reinforced. This is particularly true for the Austrian nobility.

[2]) Baur-Fischer-Lenz, outline of human heredity and racial hygiene. 1923.

[3]) New Time, Chicago, November 23, 1922.

[4]) See Jewish Encyclopædia under "statistics".

[435] Appendix: Judaism.

Until around the beginning of the 19th century, one could have answered this question with: Through the particular Mosaic form of faith. But even for the time before the so-called Jewish emancipation, this answer would not have entirely corresponded to reality, since even then there were Jews who had "left" or "converted" to Judaism, yet still felt they belonged to the Jewish people by virtue of their blood—if this answer had not characterized the actual situation even then, it would be downright wrong for the present day, since today, due to a change in views that

Judaism has followed, belonging to a particular form of faith is no longer a universally accepted practice. The Mosaic core—if one can call it that—of the Jewish people is diminishing year by year and will diminish particularly rapidly if Eastern European (Polish, Russian, Galician) Judaism is absorbed into the forms of Western life: Western "freedom of thought" will likely strip the Mosaic form of belief from the still so tradition-bound Judaism of Eastern Europe, just as Western views have largely stripped it from Western European Judaism. Even if the Mosaic core of Judaism diminishes, the people themselves will remain. Its cohesion is maintained by the unique Jewish sense of shared heritage. While Judaism is characterized, on the one hand, by the absence of nationalistic expressions that one would consider indispensable, such as a state territory and a living common language, it is, on the other hand, characterized by a racially significant attribute: its blood consciousness. What no European people has ever possessed, a special sense of identity [1]), a sense of blood, is characteristic of Judaism and must have been characteristic of it at least since the time of Ezra's legislation: the awareness of being of a different blood than any other people, the awareness of always being blood-wise distinct from every other people. This led to a blood-based separation of a severity that no other people has ever maintained, a separation that could only be loosened to a certain extent in the West through the views of the 19th century. The Jew alone knows his blood and protects it.

People mistakenly speak of a "Jewish race" time and again, apparently because they assume that the development of such a blood-based homogeneity requires a very special, uniform race that has always remained pure. This popular assumption is wrong, even if its erroneous term "Jewish race" does no harm in non-scientific contexts. In non-scientific contexts, one may speak of a "Jewish race." However, science has established that Jews do not constitute a race (cf. p. 19), but a people. [2])

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[1]) Giddings: "consciousness of kind."

[2]) Ripley: "no race, but a people."

[436] Appendix: Judaism.

Judaism, in fact, is racially composed of more individual races than any other Western nation. Only through strictly exclusive legislation, which inevitably led to a certain degree of inbreeding, has a certain unity—one might say a second-order unity—emerged over the centuries: the Jewish people.

It is a people, not a race. That it cannot be a race must be evident from the fact that one can observe a large number of very differently appearing people within the Jewish people, and that one repeatedly encounters Jews who are hardly recognizable as Jews, or only after prolonged observation. Among every European people, there are individual Jews who are hardly, and sometimes not at all, distinguishable from their non-Jewish surroundings. Even if the racially trained eye usually recognizes a Jew as such quite quickly, there will nevertheless always be, as it were, at the edge of Judaism, individuals who are hardly distinguishable from the non-Jews of the respective country. One finds Jews who resemble their environment more frequently among southern European peoples, and even among the French, since Jews often share certain blood components with the people of these ethnic groups. Therefore, there are far fewer blood contrasts between Jews and non-Jews among these peoples, as the racial mixture corresponding to Jews is not so different from that corresponding to non-Jews among these populations. Jews stand out particularly little within the Greek population; the modern Greek, even the educated

one, completely lacks any awareness of "the Jewish." The same is probably true for Turkish populations. Occasionally, one also finds Jews who appear almost northern European, although their shorter stature, fleshier nostrils, and other subtle signs usually still suggest Jewish ancestry.

Attempts were made to define the "true Jew" through racial studies, to identify what was truly characteristic of Jewish people, and this was achieved by creating composite portraits. A number of Jewish schoolchildren were photographed, and the resulting images were then superimposed onto a single plate to obtain a kind of average image—a method now considered unproductive. The aim was to capture the average, typical appearance of a Jew. The Jewish Encyclopædia, this twelve-volume reference work on all matters of Judaism, which the Jews have created through exemplary effort, reports under "type" on this experiment:

"What is commonly known as Jewish appearance is not a combination of specific racial measurements or characteristics, but consists mainly in a particular facial expression which, in a large number of people of the Jewish race, is immediately and without error recognized as Jewish. It has been observed that children in New York, both Jewish and non-Jewish, [437] are able to distinguish between Jews and non-Jews without fail, regardless of whether they were children or adults. The Negroes of the Gold Coast are said to distinguish the two races of Europeans with equal accuracy; they say “here come two whites and a Jew” instead of “here come three whites” [1]). But if one takes a large number of Jews together, it becomes apparent that a considerable proportion of them do not exhibit the characteristics of their origin. In group photographs of Jewish dormitories (institutions), it has been found that about 53% of those depicted are identified with greater or lesser certainty as Jews, while the remaining 47% do not show the essential features that would decisively identify them as Semites, although these latter, when compared with non-Jews, would probably be distinguished from them [2]). It has also been observed that people who lack Jewish features in their youth increasingly acquire them as they progress from middle to old age. Although Jewish women appear more variable in their appearance, it seems that once they have a distinctly Jewish appearance, they exhibit the racial image in its purest form.

"The distinctive nature of Jewish appearance is difficult to describe with any certainty or accuracy. It is evidently not found in a single feature, for as soon as one singles out an individual feature, such as the gleam of the eyes or the shape of the nose, as characteristic, it is likely that the very next example will call into question the validity of this characteristic. The only attempt to arrive at a scientific determination of Jewish expression was made by F. Galton and Josef Jacobs in 1885 by means of superimposed images. They chose for their experiments boys from the Jewish Free School in London... The resulting image (Fig. 412) is remarkably Jewish in appearance, and one will find that this characteristic is given by the eyebrows, eyes, nose, and lips, but that it is also supported by the position and outline of the cheekbones. The eyebrows are usually well-developed, somewhat bushy towards the nose and tapering outwards." The eyes are usually bright, both eyelids are heavy and swollen, and a key characteristic of the Jewish eye seems to be that a greater part of the eye opening is covered than in other people. This may contribute to giving the eye a nervous and furtive look, which, with small, closely set pupils, gives some Jewish eyes a certain keenness. The lymph sac under the eye is usually fuller and protrudes more than in non-Jews. The high cheekbone usually results in the hollow cheek, which contributes to the Jewish expression, while the nose, viewed from the front, can only be distinguished by the soft mobility (flexibility) of the nostrils, this main feature of the Jewish nose.

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[1]) Andree, On the Folklore of the Jews. 1831.

[2]) Weißenberg presented a Jew and a Russian with a large number of pictures from which the Jews were to be selected. "The Russian correctly identified half of the Jews, while the Jew correctly identified his fellow nationals in 70%. A result that, as I believe, no other European people can boast" (Weißenberg, The Jewish Type, Globus, Vol. 97, 1910).

The upper lip is generally short, and the lower lip protrudes, giving the face a somewhat sensual expression. The chin recedes from the lip almost without variation, although in most cases a depression is visible below the lip. The ears of many Jews are prominent, thus reinforcing the impression of Jewishness in boys.

"As Jewish features become more pronounced with growth, as noted above. In men, this may be due to the appearance of the mustache and sideburns. Often, the mustache is found to be somewhat thin, as there is a rather bald patch between the hairs of the nostrils and the mustache itself. The sideburns are in some cases relatively thick and in others luxuriantly curly and parting naturally. It is noteworthy that some Jewish faces combine almost all of these features.

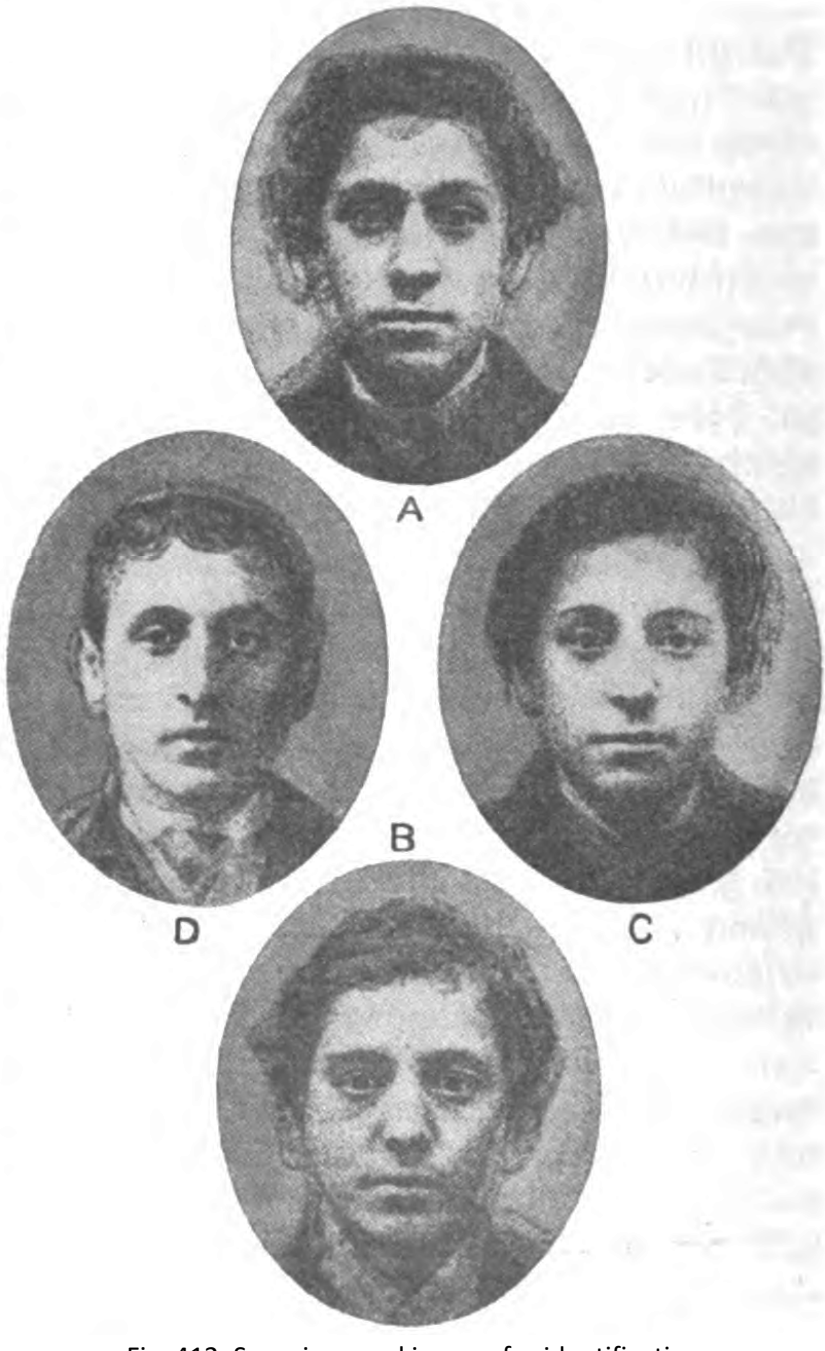

Fig. 412. Superimposed images for identification

A: The image from the photographs is particularly Jewish

B: The image from the photographs of five others

C: The image from images A and B.

"Besides these details, there is something in the overall facial structure that is common among Jews. In general, the face is elongated and rounded, especially in the best-looking Jewish women, and, viewed from the side, it is remarkably curved, with the nose being, as it were, an addition to an ellipsoid." -

The description shows that such a procedure, to obtain a medium, average type from the diversity of a people, [439] is not very revealing. The following will attempt to describe the Jewish people in roughly the same way as this book has described the four European races.

Physique: The Jew is generally short, averaging 1.63 m (5'4"). In Poland, an average height of only 1.61 m (5'3") has been found, and the particular shortness there is attributed—probably erroneously—to the early marriages common among the Jews there, which supposedly led to a certain degeneration in large circles of Polish Jewry. The Jew matures relatively early, and is also intellectually precocious, strikingly precocious especially compared to northern racial populations. Within the Jewish people, the strong gender difference is striking, as shown by the weight-to-height ratio (the index ponderabilis): Jewish women are often particularly fat and therefore weigh considerably more than males. Among the fat deposits, a relatively common feature among Jews, in both sexes, is fat accumulation on the neck.

Characteristics of Jewish facial features. Appearance of a pupil at the London Jewish Free School (a1-5). Pupils of the same school (b1-5). (According to Fishberg, Racial Characteristics of the Jews.)

Height: The majority of Jews are not only not tall, but short and stocky. There are many short-legged Jews, many Jews with a considerable amount of fat. Narrow chests are common among Jews; the arms span is often particularly small.

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[1]) Cf. Jewish Encyclopædia under “stature”.

Some of the Jews are noticeably narrow-handed and narrow-footed. The legs are often quite calfless; Jews are often bow-legged and often flat-footed. People have already jokingly pointed out a strange “wistful feeling about their legs” that is peculiar to the Jews. Jewish women often have a particularly wide pelvis, the growth of which is particularly noticeable between the ages of 10 and 18.

Skull: The majority of Jews are short-headed, which in itself is an indication that the Jewish people no longer have much "Semitic" blood (i.e. blood of the Oriental race): the Arab Bedouins, who represent the educational core of the "Semitic" peoples, are long-headed. Ripley has observed that many Jews have teeth that are relatively far apart. I saw a relatively large number of Jews with strangely receding chins (Fig. 449). About the long-headed Jews below.

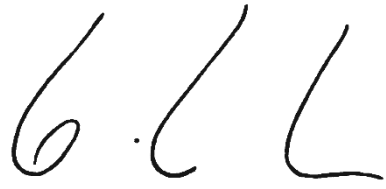

Fig. 413. The “Jewish nose” in the shape of a 6 as the first (frontmost) nose shape, the less “Jewish” the following one appears, the less the wing of the nose is pulled upwards. (After Fishberg, Racial Characteristics of Jews, Verlag Reinhardt, Munich.)

The “Jewish nose”: The excessively protruding, curved nose that is common in depictions of Jews is rarer among Jews than is generally assumed. In Galicia, which, however, shows a Judaism that has probably lost most of the (Hither Asiatic) blood heritage, of which the strong nose is characteristic, a strongly bent nose is only found in 9% of the Jewish population. — The characteristic feature of the “Jewish nose” is that the tip of the nose is bent downwards in a hook shape, while the nostrils are drawn upwards. As the Jewish racial researcher Jacobs explained, when viewed from the side, the shape of a 6 with a line extended upwards emerges. This shape can actually be recognized even in Jewish noses that are not actually curved, and even in curved, flat Jewish noses. In all cases it is "not so much the shape seen from the side, but the special emphasis and flexibility of the nostrils" [1]). Even in such cases, where a Jewish nose has the same shape as a Nordic nose in a silhouette, the Jewish nose can almost always be recognized in the front view by the fleshiness of the wings. In Nordic-Jewish mixed races, the Jewish admixture occasionally only shows up in the soft design of the nostrils; The Jewish blood heritage still produces the characteristic impression as if soft substances had, as it were, descended into the nose.

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[1]) Jacobs; see also Jewish Encyclopædia under “nose”.

[441] Appendix: Judaism.

Soft tissues of the face: The lips are usually fuller than in non-Jewish European peoples. Often the lower lip protrudes in a characteristic way, in some cases so far that it appears almost overhanging, giving the face a feature reminiscent of the lip structure of a camel. Frequently, however, one also finds lips that are peculiarly reduced in such a way that the mouth appears pointed in the middle, while the corners of the mouth appear slightly upturned and turned outwards. The imitation of this feature, often perceived as particularly "Semitic," lends even

some non-Jewish faces a Jewish quality. In many Jews, the mentolabial groove (also called the sulcus mentolabialis or chin groove) is higher than in non-Jewish Europeans, often forming a crease just below the lower lip. Many Jews (probably more often females) have an eye shape described as "almond-shaped"; more on this below. Jewish eyelids are often heavy or appear thickened. The upper eyelid usually seems particularly heavy, hanging relatively low over the eye and occasionally giving the eye that "secret look" described in the Jewish Encyclopædia. In some Jews, the ears protrude noticeably; this feature is often particularly noticeable in Jewish children. It seems that in some cases, the ears are set higher than in non-Jewish Europeans. In Austria, this is sometimes referred to as "Moritz ears." It therefore seems that this trait is more frequently characteristic of Eastern European Jews.

Skin: Skin color is usually darker than in predominantly northern European populations. A yellowish-matte skin tone is often observed in Jews and people of mixed Jewish and non-Jewish ancestry. Among Sephardic Jews (see below), strikingly fair skin is said to be quite common. Recently, Poll [1]) has determined, based on fingerprints, that the pattern of the finger ridges (cf. p. 55) in Jewish children differs significantly from the ridge pattern of non-Jewish children. The Jewish skin odor is usually described as "sweetish."

Hair: The body hair of Jews is usually very thick, as is their beard growth. The dark, bluish-black appearance of the shaved area of Jewish men is often noticeable, indicating particularly dense, dark beard growth. One might find more Negroid (curly-haired) beards among Jews if fashion were less directed against sideburns. Eyebrows among the Jewish people are often very thick and often meet above the bridge of the nose. Often, one also finds rather high-arched eyebrows that extend peculiarly far downwards at the outer edges, which then gives the face a painful expression. However, due to their dark color alone, Jewish eyebrows should usually appear much stronger than the eyebrows of non-Jewish Europeans.

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[1]) In a lecture given on June 12, 1922, at the Berlin Society for Psychological Research and Nervous Diseases.

— It appears that among Jews the frontal hairline above the center of the forehead often describes a downward point (cf. p. 61) and that the (quite common among Jews) baldness exhibits special characteristics. According to American observations, the hair of Jews is, in terms of its texture, 67% straight, 20% wavy, 6% curly, and 1% woolly. I suspect that among the hair described here as "straight" there is a considerable amount of hard and dense hair. In Central European environments, Jews with Negro-like, curly, or woolly hair are particularly noticeable, and even among blond Jewish men and women, one can often still observe strong curliness. From a racial perspective, the mixed phenomenon of curly blond hair is particularly remarkable because it demonstrates a combination of Nordic and Negro blood.

In terms of color, the hair of the majority of Jews is dark, either brown or black. However, a strikingly large number of red-haired Jews can be found, and blond hair is also so prevalent among the Jewish population that in southern European environments, Jews are sometimes lighter-haired than their non-Jewish neighbors. There are fewer blond-haired Jewish women than Jewish men. In Germany, Virchow's survey of schoolchildren found that 31.8% of German children were of the "blond" type (see p. 181) and 14.05% of the "brown" type, while among Jewish children, 11% were of the "blond" type and 42% of the "brown" type. This shows that

intermediate forms, the mixed types, are more numerous among Germans than among Jews. According to Ranke, this clearly demonstrates the greater isolation of Judaism. (Inaccurate, because it uses terms like "race" and "Germans," Ranke [1]) expresses himself as follows: "The purer the race, the fewer the mixed forms. In this respect, it is certainly a very important fact that the fewest mixed-race individuals were found among the Jews, from which their decisive separation as a race from the Germans, among whom they live, is most clearly evident." Instead of race, it should say people, because the Jews are a people, not a race; instead of Germans, it should say "German people," because the Germans are no longer racially what the Germans were.

Eyes: Dark eyes predominate, but light-eyed Jews are not uncommon. Among the light-eyed, green-eyed Jews seem to be frequent. Dark-eyed Jews are often characterized by peculiarly bright, sometimes moist-shining eyes. The expression in their eyes often has something restless about it.

The distinctive way Jews move is difficult to describe, perhaps easier to imitate. Their head movements sometimes have a swaying quality, their whole body movements are usually soft, so that the Jew often appears un-soldierly to himself and to non-Jews.

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[1]) Man. 1911/12.

[443] Appendix: Judaism.

“All the more reason for you to ensure that, in the midst of a militarily disciplined and bred race, you do not make yourselves a laughingstock by walking in a neglected, crooked and slouchy manner,” Rathenau points out to his fellow Germans the strangeness of their movements [1]). The Jewish gait often exhibits a flat foot posture. The feet are often hardly turned outwards, and occasionally even appear to be turned inwards. The gait of many Jewish women, even on level ground, often has a sort of climbing quality. The arm movements of Jews are characterized by the upper arm being held closer to the body up to the elbow, while the forearm, with its movements, quite vividly supports speech. Even when walking, Jews often hold their upper arm close to their body, while the forearm is held at an angle downwards. A certain awkwardness is often noticeable in their posture when walking. In the popular perception of all European peoples, a certain attention is everywhere drawn to Jewish peculiarities, so that one must assume that these peculiarities are foreign to Europe. And indeed, one can observe movements in many Jews that often seem quite "Oriental" to non-Jews in Europe. However, the influence of the foreign environment seems to have such a strong effect on many, especially many Western European, Jews that they often hardly differ, or even no longer differ, from the movement patterns of their non-Jewish surroundings, though in some cases their demeanor takes on a somewhat forced, deliberate quality. The Jew has always preserved his ethnic distinctiveness most authentically in Eastern European environments.

The "Mauscheln" (a term used to describe the murmuring or whispering). The so-called "Mauscheln" (from the Hebrew `mosheh` = Moses), this particular intonation that Jews give to the languages they speak and the peculiar "rattling cry" [2]) that they utter when excited, must also be considered a trait of Jewish heritage. This "Mauscheln" (a type of speech) is not limited to German-speaking Jews; it is found among Jews of all nations: "The Dagestani Jews, according to my observation, speak Tat in the peculiarly sing-song manner with which, for example, German Jews speak German," reports Dirr, based on observations in Western Asia [3]). The same distinctive

intonation is also found in so-called Judeo-Persian and the Jewish pronunciation of Caucasian languages, as Dirr states in the same passage. Mach [4]) reports that a Jewish university professor he knew assured him "that he could recognize any Jew, without seeing him, by the sound of a single word" (and adds to this the sentence given in footnote 2, p. 383). One could interpret this "Mauscheln" as the Jew's attempt to impose at least a distinctive intonation on the foreign language he speaks. Incidentally, this "Mauscheln" is hardly noticeable among many Western European Jews anymore; in some, it has disappeared entirely.

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[1]) Impressions. 1902.

[2]) Weißenberg, The Jewish Type, Globus, Vol. 97, 1910.

[3]) Linguistic Problems in Ethnological, Anthropological, and Geographical Light. Proceedings of the Anthropological Society in Vienna. 3rd Series. Vol. 10. 1910.

[4]) Principles of the thermodynamics. 1900.

[444] Appendix: Judaism.

Diseases: Judaism possesses a tenacity unparalleled in any other people. American studies have shown that of 100 non-Jews (Americans) born at a given time, half, or 50 people, die within the next 47 years; of 100 Jews, half die within 61 years. In Italy, the renowned Jewish racial researcher Lombroso determined that of 1000 Jewish children, 217 die before the age of 7, while of 1000 Italian children, 457 die—more than twice as many. This is not, or at least not solely, due to the better living conditions in which American and Western European Jews generally live: it is a racially determined trait. Even where Jews live in poorer circumstances and worse housing conditions, even where they almost always frequent unhealthy shops, as is partly the case in New York, even there their lifespan is almost twice as long as that of their non-Jewish neighbors. Jewish longevity has also been attributed to the better childcare practices customary in Judaism. It has also been pointed out that Jews are much more likely to see a doctor than non-Jews. The meat inspection laws of Mosaic Judaism have also been cited as an explanation for this longevity: in London, it was observed that a third of the meat coming onto the market is rejected by Jews as unfit for consumption. All these factors may be at play. Certainly, the greater sobriety and lower alcohol consumption of Jews also contribute significantly to their longevity. Furthermore, it should be taken into account that Jews generally do not practice professions in which accidents occur. Suicide is also rare among them.

Consumption, pneumonia, and typhus are less common among Jews than among non-Jews. Malaria, plague, smallpox, and epilepsy are also said to be less common. More common than among non-Jews are diphtheria (?) and especially diabetes, as well as certain mental illnesses such as progressive paralysis and manic-depressive psychosis, which in Jews often manifests as a "whining" or a "peculiarly reasoning" [1]) trait. Furthermore, congenital feeble-mindedness, hysteria, and dementia praecox are common, "among Jews the most frequent form of mental illness" (Sichel). The clinical picture of so-called amaurotic familial idiocy occurs almost exclusively among Jews. Pilcz judges: "All psychopathic conditions on a hereditary-degenerative basis, especially periodic insanity and neuropsychopathic inferiority, also hysteria, are found particularly frequently among Jews, as are atypical psychoses, which defy all diagnosis and prognosis" [2]).

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[1]) Sichel, The Mental Disorders among the Jews. 1909.

[2]) Contribution to Comparative Racial Psychiatry. Psychiatric-Neurological Weekly, 2nd Year, 1919.

[445] Appendix: Judaism.

Among Jews, a degenerative phenomenon known as "sexual applanation" is relatively common, manifesting itself in a certain blurring of physical and mental secondary sexual characteristics: particularly common among Jews are effeminate men and masculine women. Stigler [1]) reported on this in a lecture entitled "The Racial Physiological Significance of Secondary Sex Characters": "Particular attention seems to me to be paid to the strikingly frequent occurrence of sexual applanation among Jews. This is especially noticeable in the most subtle reagent for the influence of the internal secretion of the gonads, namely the psychological sex characteristics. However, the somatic sex characteristics are also strikingly often blurred in Jews. It appears that Jewish women with relatively narrow pelvises and relatively broad shoulders, and men with broad hips and narrow shoulders, are particularly common. Lecturer Dr. Thaler drew my attention to the fact that hirsutism (mannishness) with menstrual disorders and funneling of the pelvis occurs particularly frequently in Jewish women. Professor Pilcz confirmed, based on his experience, the relative frequency of homosexuality among Jews. Especially However, what is typical is their psychological behavior. Among Jewish women, a blurring of psychological femininity and the emergence of traits considered unfeminine are strikingly common, especially a repression of specifically feminine instincts, feminine passivity, and the inhibitions of psychomotor impulses typical of women (e.g., shyness about public appearances). This explains the predominance of Jewish women among political leaders. Very important is the tendency among Jews to try to compensate for the social and professional differences between men and women, while failing to recognize the importance of secondary sexual characteristics, which are instinctively maintained and cultivated in non-Jewish people. For Jewish men, the inability to recognize the blurring of psychological sexual characteristics is characteristic in many cases, something non-Jewish men, despite their far lower intelligence, are often instinctively better able to do. Non-feminine women are very often considered particularly desirable by Jews. This seems to mark the transition to to form the infantilism that is also relatively common among Jews. Feminist aspirations find a particularly strong echo among the Jewish intelligentsia. Weltschmerz-like hypersensitivity in male Jews often contrasts sharply with unfeminine characteristics and an uninhibited striving for personal recognition in public life among Jewish women. This appears to involve a significant inhibition of instinctive, unconscious processes in the cerebral cortex and subcortical centers by purely intellectual processes in the cerebral cortex. An endless series of examples could be cited to demonstrate the almost obtrusive blurring of secondary sexual characteristics among Jews.

In some areas, changes in the state of health and illness among Jews have recently become apparent.

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[1]) In the Proceedings of the Anthropological Society of Vienna, 1919/20.

[446] Appendix: Judaism.

Alcoholism is gradually infiltrating Judaism as well. “While in earlier times (just a few decades ago) alcoholism was virtually unheard of among Jews, there are increasing signs that the devastating poison of alcohol is also gaining ground in Jewish families” [1]). It seems significant that

both alcohol and syphilis affect the Eastern European part of Judaism less, but more so the Western European part and the part of Judaism emerging from the isolation of Eastern Europe. Thus, “with participation in general cultural achievements, dangers have also arisen for members of the Jewish race” [1]).

An increase is also evident recently in the suicide rate among Jews, which has apparently risen considerably, particularly in Germany, while it is remarkably low among Eastern European Orthodox Jews. — It should also be mentioned that a relatively high number of blind and deaf-mute people are found within Judaism. The lisp of many Jews cannot actually be considered "pathological" or a "fault." This often-observed lisp, the inability of many Jews to pronounce the "s" sound correctly, i.e., in this case, according to the customs of their environment, may be a racially determined hereditary trait specific to Judaism. Even the story of the shibboleth [2]), which reports on the particular pronunciation of "s" as a sign of recognition agreed upon among Jews, points to an ancient hereditary trait.

Crimes: Determining the crimes characteristic of Jews, i.e., the crimes that are relatively more frequent among them than among non-Jews, is difficult. The difficulty arises again from the fact that such determinations always only consider the Jews officially counted, the Mosaic Jews, who, especially in Germany, represent only a portion of the Jewish population. Official figures are therefore not very valuable for racial studies. A punished Jew of Christian faith is not officially counted as a Jew. This complicates any investigation. Nevertheless, it is understandable that much more can be said about the characteristic crimes of Jews than about the crimes of the individual European races, which are not recorded in any official census.

A large number of punishments for insults is immediately noticeable, and Aschaffenburg [3]) explains them by the "liveliness of their nature, which manifests itself in gestures, torrents of words, shouting, and easy excitability." Jews are much safer from many punishments, mostly related to alcohol abuse, such as assault and brawling. A certain increase in punishments of this kind is probably connected to the aforementioned "adaptation to general drinking customs" (Sichel). In contrast, Jews are more heavily involved, in some cases much more heavily involved, in various crimes related to money transactions, trade and commerce.

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[1]) Sichel, The Mental Disorders of the Jews. 1909.

[2]) Judges 12:6.

[3]) Crime and its Control. 1906.

[447] Appendix: Judaism.

“The Jews, who are mostly active in industry and trade, also exhibit a higher crime rate than Christians in offenses related to these sectors, in fraud (not embezzlement), extortion, forgery, fraudulent and simple banking fraud, usury, and violations of trade regulations.” [1]) In theft, Jews fare favorably; in receiving stolen goods, they are equal to “Christians”; in perjury, they fare less favorably. In Austria, they have higher punishment rates for robbery, murder, and arson; in Russia, Jews have the highest punishment rate for sex crimes compared to a number of other religious denominations. In the Netherlands, they are also more heavily involved in various sex crimes and offenses. In Germany, they are more heavily involved in pimping and prostitution, more than twice as heavily involved in the distribution of obscene writings, and somewhat more heavily involved in abortion and public nuisance through immoral acts. However, in Germany

they are less involved in certain other moral offenses such as rape, indecent acts with children, and unnatural acts. Incest seems to be entirely absent among Jews, as does infanticide. According to Dutch and German sentencing statistics, the distribution of obscene images and writings appears to be characteristically Jewish, and the trafficking of girls seems to be almost exclusively Jewish, so much so that a Jewish newspaper, upon considering this phenomenon, once wrote: "If the Jews could be excluded, the trafficking of girls would shrink and assume a relatively small scale." [2]) Wulffen [3]) states: “Most pimps are Polish and Galician Jews, who are already connected to one another.

According to Hirt [4]), a large number of Hebrew words found in so-called Rotwelsch, or thieves' cant, also points to certain connections between criminal activity and specific Jewish circles. This language contains “a number of peculiar expressions, a large number of which originate from Hebrew, i.e., naturally from Judeo-German. This sheds clear light on the circles from which the criminals came, or with whom they were dealing” [4]). It has already been stated that Judaism possesses a great “skill in avoiding legal conflicts or not getting caught” [5]). It also seems as if the large sums of money available to the relatively numerous large capitalists within Judaism were sometimes used to attempt to mislead investigating court officials.

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[1]) Wulffen, Psychology of the Criminal. 1909.

[2]) The Jewish Chronicle, April 2, 1910.

[3]) The Serious Criminal. 1913.

[4]) Etymology of the New German Language. 1919.

[5]) Mönkemüller, Correctional Institution and Rural Poorhouse. 190s.

[448] Appendix: Judaism.

Extraordinary insights into the power of such capital were offered by the then much-discussed Sternberg trial, which involved numerous cases of child abuse committed by a Berlin banker: 50,000 marks had been promised to a private detective agency in the event of the defendant's acquittal, 12,000 marks had already been paid out, an official had been bribed, the police director, who was indebted to Sternberg, had been persuaded to oppose the trial, witnesses had been swayed with money, workers from various companies dependent on Sternberg had been persuaded to collect signatures for a petition for clemency, etc. -- is this picture perhaps representative of the Jewish criminal? The criminologist Wulffen judges: "What is Jewish is the way in which Sternberg and his party, in his defense, mobilized big business against the legal order." [1])

Thus, Jews appear to be more resourceful or cunning as criminals in many respects, while non-Jewish criminals are generally perhaps more brutal, violent, and less thoughtful and calculating. Racial traits and racially determined differences in the types of crimes committed, their execution, and behavior toward criminal investigations can undoubtedly be observed, although, for the reasons mentioned above, statistics that truly identify Jews are unattainable as long as the valid characteristic of ancestry is not substituted for the characteristic of religious affiliation. In that case, however, a criminological survey would likely have to compare convicted Jews with non-Jews within their respective professions, since Jews are disproportionately more represented in certain professions (cf. p. 449). Classifying all Jews by blood would likely lead to an

increase in the currently cited figures, whereas classifying them by profession would probably reduce this increased number again.

In addition to sobriety, Judaism was protected against punishment by its inherited sense of family and the "sexual abstinence of unmarried Jewish women" (Wulffen): for example, in 1905 in Prussia, 3.74% of births to Jewish mothers were illegitimate, compared to 7.45% to non-Jewish mothers. Jews were also protected by their thrift and a certain zeal for education. The "commercial spirit of the Jews" (Wulffen) and, more generally, their racial otherness in a non-Jewish, morally different environment were particularly detrimental.

The occupational characteristics of Jews also point to racial predispositions. Jews are more integrated into urban life and, especially in big cities, develop a prudence and calculating nature, a restlessness, and a keen awareness in observing all events and phenomena of importance to them—qualities that guarantee their increasing success. The casualness and "coziness" often observed among non-Jews in business dealings is never found among Jews. In Prussia in 1900, 49.2% of the Jewish population lived in cities, while 16.25% of the non-Jewish population lived in towns.

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[1]) The Serious Criminal. 1913.

[449] Appendix: Judaism.

Within the German-speaking area considered in section 15, Jews were most strongly represented in 1900 in Amsterdam (11.35% of the total population), Vienna (8.95%), Frankfurt am Main (7.03%), Mainz (5.1%), Berlin (4.56%), Breslau (4.36%), Rotterdam (4%) [1]). The revealing distribution of Jews in various professions is reproduced here according to Lenz [2]):

"In 1907, the following percentages of Jews were employed in the German Reich:

	from the working Jews	from the employed non-Jews
in agriculture	1,0%	28,9%
in industry and trade	22,6%	42,9%
in commerce and transport	55,2%	13,4%
as civil servants and in the liberal professions	6,6%	5,5%
as self-employed persons without a profession (pensioners, etc.)	14,2%	8,4%
as domestic servants	0,3%	1,3%

Jews are found almost exclusively in professions with predominantly intellectual activity, especially in those where success depends on influencing other people; they are therefore disproportionately represented, particularly in the clothing trade, the art trade, the theater and cinema, the department store sector, the stock exchange, among journalists, actors, musicians, lawyers, and doctors, which is readily understandable in view of their psychological disposition.

"While Jews constituted only 1% of the total population in 1907, their share among physicians was 6%, and among lawyers 15%. Among German university professors in 1909/10, 14.2% of lawyers were born Jewish (including those who converted later), 12.0% of philosophers, and 16.8% of physicians. The number of university professors of wholly or partially Jewish descent certainly exceeds the number of born Jews considerably. These figures also shed light on the class

selection associated with occupational selection; and it is clear that the Jews owe their exceptionally favorable performance in social selection not to their religious affiliation, but to their racial predispositions.

"The following list sheds light on the distribution of Jews according to economic classes:

Of those employed in industry in 1907	were laborers or assistants	in leading positions
Jews	31,5%	46,0%
Non-Jews	77,1%	16,2%
Of those employed in the transport sector		
Jews	24,5%	58, 8%
Non-Jews	39,9%	39,9%
Of those employed in trade		
Jews	28,0%	40,3%
Non-Jews	74,8%	8,6%

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[1]) Cf. Jewish Encyclopædia under "statistics".

[2]) Baur-Fischer-Lenz, Grundriß I, 1923.

[450] Appendix: Judaism.

"The disproportionately favorable economic situation of the Jews is even more strikingly evident from the tax statistics; in Berlin in 1910, the Jews made up less than 5% of the population, but had to pay over 30% of the taxes." In Berlin in 1905/06, the tax burden per Jew was 357 marks, while for a Protestant it was 133 marks. In Frankfurt am Main, Jews made up 14.5% of taxpayers in 1902, but paid 41.3% of the taxes. In Baden, Jews constituted 1.3% of the population in 1903, but paid 8.4% of the wealth tax and 9.0% of the income tax.

"The social selection in favor of the Jews would naturally be even more pronounced if one could separate baptized Jews and those of mixed Jewish and non-Jewish descent from the non-Jewish population."

Such a general description of Jewish physical characteristics, as well as the professions, diseases, crimes, etc., attributed to Jews, is in itself by no means much more informative or accurate than the description in the Jewish Encyclopaedia given above. It provides about as much valuable or worthless information about the Jewish people as a general description of the German people that doesn't even consider the individual races within the German population. How diverse Judaism is, both physically and therefore also psychologically, becomes immediately clear when one imagines side by side: for example, a red-haired, light-eyed, broad-faced, rather flat-nosed, stocky Jew, such as one finds in Eastern Europe; then a black-haired, dark-eyed, narrow-faced, slender Jew; then, for example, a Jew with Mongolian features or a Jew with Negro-like features. Thus, one notices features that can only be explained by an admixture of Nordic blood, features reminiscent of Southern European blood mixtures, and even a more superficial observer might suspect Mongolian and Negro blood admixture; as the Jewish writer Weininger does when he writes: “Anthropologically, Judaism seems to possess a certain kinship with both Negroes and Mongols. The hair, which so often curls, points to Negroes, while the distinctly Chinese or Malay-shaped facial features so frequently found among Jews, regularly accompanied by a more yellowish skin tone, point to an admixture of Mongolian blood.” [1])

From the present day, the racial composition of the Jewish people would probably be difficult to comprehend. The history of the Jewish people provides a clearer picture. - Contemporary Judaism distinguishes two distinct groups based on its blood composition: Sephardic Jews and Ashkenazi Jews, or, using the plural forms of Hebrew: Sephardim and Ashkenazim. [2]) The two branches are best categorized as Southern Jews and Eastern Jews. Does considering this distinction lead to any racial insights?

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[1]) Sex and Character. 1919.

[2]) From Hebrew `Sepharad` = Iberian Peninsula and `Ashkenaz` = Germany.

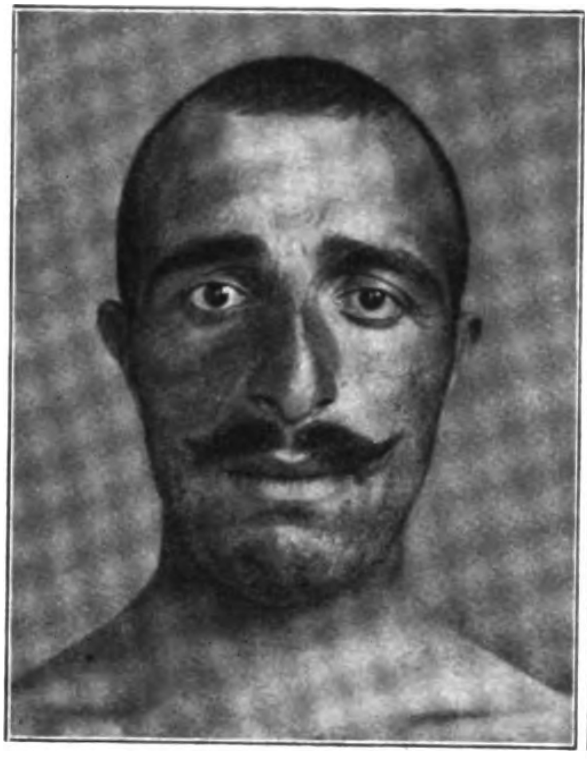
[451] Appendix: Judaism.

The Sephardic Jews, the Southern Jews, consider themselves a certain nobility of the Jewish people; they often despise the Ashkenazi Jews, the Eastern Jews, forbidding their children from marrying Eastern European Jews and preferring to exclude them from their social circles altogether. In the Mosaic circles of Southern Judaism, Eastern European Jews must also sit separately in synagogues. Every possible way is to express the perceived racial difference. However, from a racial perspective, Southern Jews cannot be sharply distinguished from Eastern European Jews. However, it can be said that Southern Jews are mostly of medium or long skulls, narrow-faced, and of medium height (but not stocky), with a narrow, usually more elegantly curved nose and often very fair skin (but not rosy-white, flushed skin). Blondes are rare among them, as are fat people. Highly arched eyebrows, suggesting high-arched eye sockets, seem to be more common. Southern Jews constitute the largest part of the Jewish population in North Africa, the Balkan Peninsula, Italy, Spain, Portugal, France, and the Netherlands, and a significant part of English Jewry as well. They are particularly well-represented in Amsterdam, Holland, and it is likely that they spread from there in earlier times, both up the Rhine and to Hamburg, which apparently experienced the first major influx of Southern Jews into Germany. In present-day Germany, Southern Jews are probably only very sparsely represented. Within Judaism, Southern Jews constitute only one-tenth of the total population. They appear to be the more gifted, judging by the fact that prominent Jews often exhibit more Southern Jewish traits. Even the wealthiest and most celebrated, often ennobled, families of the Jewish people, especially the world-dominating, wealthy houses of English, French, and American Jews, predominantly exhibit Southern Jewish characteristics.

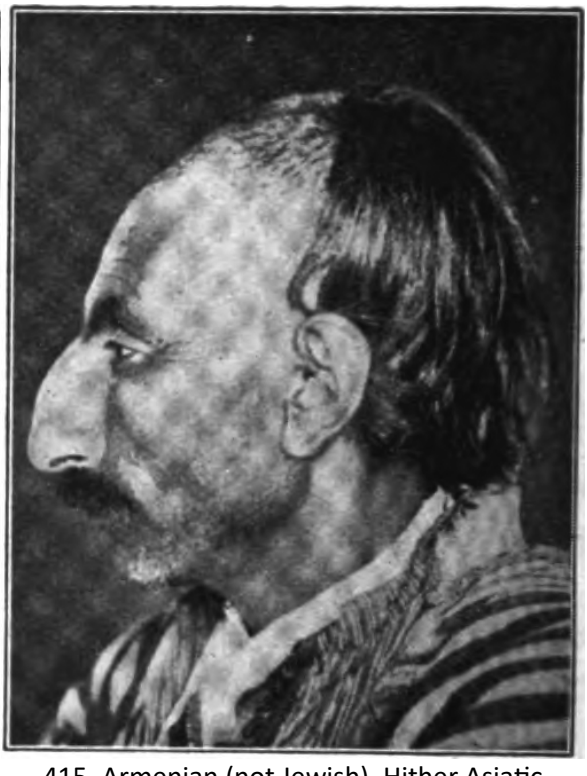
In contrast to Southern Jews, Eastern European Jews are predominantly short-headed, broad-faced, with wider noses that are considered unattractive by general standards of beauty. They are usually stocky, often prone to weight gain, and their hair is generally quite coarse. Blond and red-haired individuals are more common among Eastern European Jews. In Poland, only two-thirds, and in Warsaw, three-fifths, have dark hair. Lighter eyes are also more common. The eyes are often set so shallowly that they appear protruding and often quite frog-like. More or less pronounced Mongolian features are not uncommon. The often striking physical uncleanliness, which gives rise to all sorts of popular jokes among Eastern European Jews themselves, may be largely due to the Eastern European environment. Eastern European Jews make up nine-tenths of the total Jewish population and live scattered across Russia, Poland, Galicia, and Germany. In Poland, Eastern European Jews constitute about 16% of the population. Outside of Germany, Eastern European Jews use Yiddish, a kind of German dialect with Hebrew, Slavic, and other elements. In England, the Eastern European Jews who have recently immigrated there in

considerable numbers and settled, for example, mainly in the Whitechapel district of London, are referred to as "German Jews."

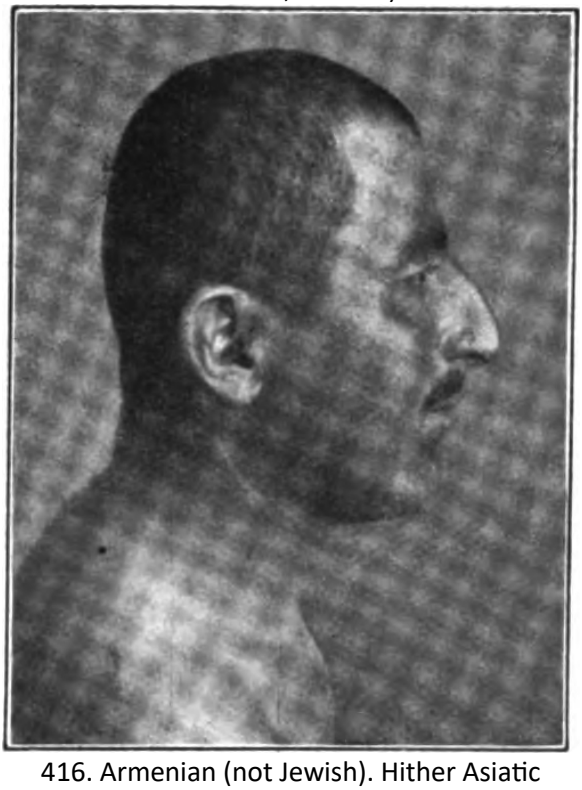
[452]



414. Jmeretian from Kutais (not Jewish). Hither Asiatic race. (Photo: Anthropological Institute, Vienna.)



415. Armenian (not Jewish). Hither Asiatic (Armenoid) race. (Photo: Prof. von Luschan.)



416. Armenian (not Jewish). Hither Asiatic (Armenoid) race. According to Weininger C:

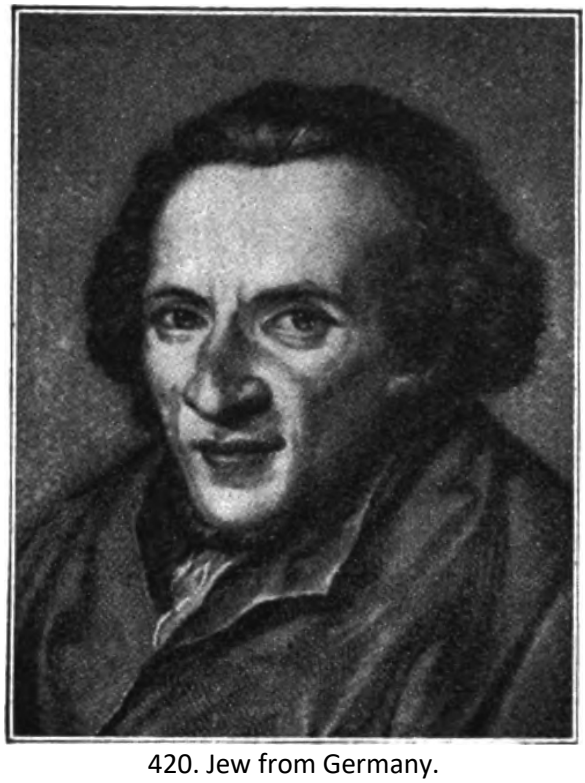
417. Samaritan (not Jewish), Hither Asiatic, presumably with some Oriental race ancestry.

91,46; F: 89,29 (According to Fishberg, Racial Characteristics.)
(Photo: Anthropological Institute, Vienna.)

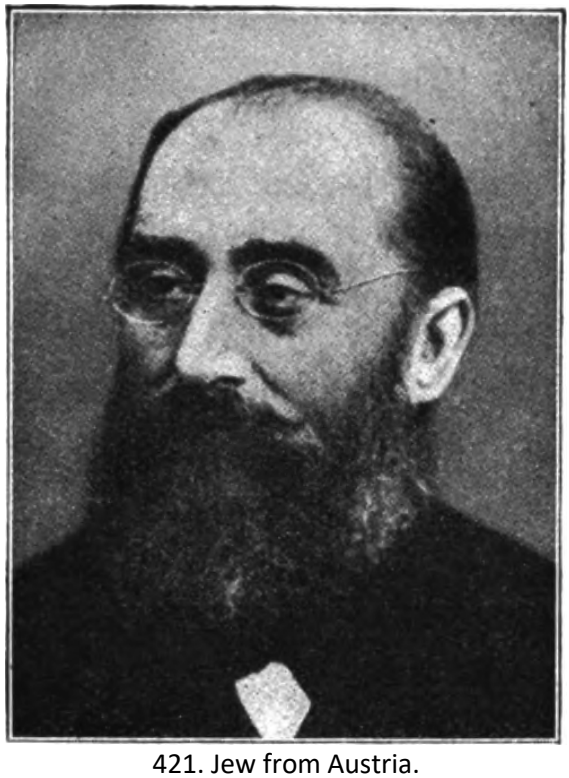
418. Jew from Bohemia.
Predominantly Hither Asiatic.

419. Jewish woman from Hungary. Hither Asiatic (-Oriental) (Writer in German)
From Hauser, World History of Literature.)

[453]

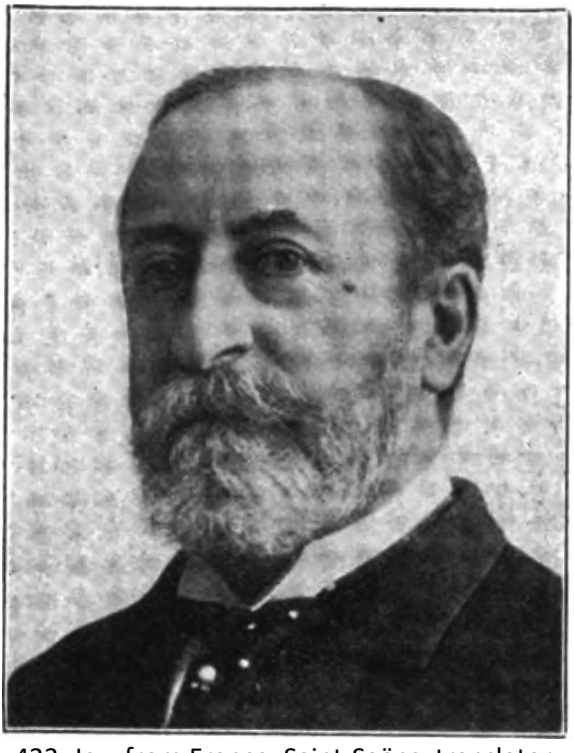


420. Jew from Germany.
Moses Mendelssohn, philosopher.



421. Jew from Austria.

422. Jewess from Germany.



423. Jew from France. Saint-Saëns, translator.

424. Jew from Russia. Leviné, communist leader.

425. Jew from Austria.
Oriental race with slight Hither Asiatic strain.

[454] Appendix: Judaism.

How did this branching within the Jewish people itself come about? This question leads directly to the very origins of the Jewish people. Much has already been speculated and asserted about the origin and racial composition of the Jewish people. One should probably not consider the question to be fully resolved even today. Moreover, in the discussion of the racial composition of

Judaism, one almost always encounters the usual confusions between race and ethnicity, and between religious affiliation and ethnicity. It is pointless to list in detail all the peoples with whom the Jews came into contact, since these peoples themselves all belonged in some way to the racial mixtures that were possible in that Asiatic-African-European border region. This book must therefore refrain from listing, let alone engaging with, the various disputed views on the racial composition and history of Judaism in an appendix. It would like to briefly outline its view, which in several details incorporates the information presented by Eugen Fischer [1]), but which must differ from Fischer's insofar as the latter does not recognize a "Hamitic race" but rather considers the relevant East African population group as a relatively common mixed form between the Oriental race and the Negro race [2]) (cf. p. 237).

Until the 2nd millennium BC, a racially almost homogeneous population inhabited Asia Minor, Mesopotamia, and Armenia. In racial studies, they have been grouped together under the name of the Hither Asiatic race. The race already discussed in section 3, which is still quite numerous today and constitutes one of the main components of the modern Armenian people, is characterized by short stature, short skulls, and a head shape that often rises quite sharply to a point at the crown and slopes steeply from the crown to the neck. It has a very pronounced, rather massive-looking nose that curves downwards or bends crookedly from the cartilaginous part. The chin of this Hither Asiatic race appears—at least in comparison to the strongly protruding nose—to be rather short and recessed. The skin is approximately the same darkness as that of dark European races, as are the eyes and hair.

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[1]) In the section “Special Anthropology or Racial Theory” in the volume “Anthropology”, Culture of the Present, Part III, Section V, 1923.

[2]) Since the publication of Struck’s skull map of Africa (cf. footnote 1, p. 402), however, a broad contact area between Oriental and Negro races can no longer be assumed, since between the actual areas of the Oriental race and those of the Negro race or predominantly Negro racial mixtures (cf. Map IX, p. 224), and especially between the areas of the Oriental race and the Negro-mixed East African regions, lies a belt of predominantly Hither Asiatic race. This belt even extends clearly from South Arabia into Northeast Africa (cf. p. 126). Furthermore, after the publication of Struck's map, the usual conception of the distinctive characteristics of the negro race must change precisely in those features (long skull, height of body, excessive length of legs) which, for the view of the Hamites as a Negro-Oriental mixed form, would have had to be of negro origin.

[455] Appendix: Judaism.

The “Jewish nose” (cf. p. 440) is mainly due to the blood heritage of the Hither Asiatic race [1]) One might say that the "Jewish nose" is a predominantly Hither Asiatic nose with a slight Mongolian and probably also slight Oriental strain (more on the "Oriental race" below). In any case, one could say that the "Jewish nose" hangs heavily on the face, as it were, while the purely Hither Asiatic, as well as the Dinaric, nose appears to protrude more from the face. True "Jewish noses," which are not as common as is often assumed, are more frequent in Eastern European Jewry, whereas they seem to be quite rare in Southern European Jewry. There, a nose conditioned by Oriental, Hamite, and Western blood predominates.

The Hither Asiatic (Armenian) race primarily constituted the population of the Hittite kingdom, and in the vocabulary of the Hittite language (cf. p. 300) one must seek the prehistoric, species-

specific vocabulary of this Hither Asiatic race, just as one must recognize the species-specific linguistic structure of the Hither Asiatic race in the structure of the modern Caucasian languages. Sections 18 and 19 have explained how Nordic conquerors invaded the Hittite territory from the Aegean Sea, and how, as a result of their influence, the Hittite language became more similar in structure to the Indo-European language system, even though the vocabulary remained largely Hittite. This incursion by Nordic forces must have occurred around the middle of the 2nd millennium BC. (This influence from the Mediterranean is largely pre-Mycenaean, Cycladic-Trojan [2]). Thus, that region of Western Asia acquired an admixture of Nordic blood. Nordic tribes later advanced into Asia Minor and Palestine as far as the Egyptian border [3]). A Nordic tribe, the Ammorites, from whose blood the "sons of Enak" originated, settled in Palestine and later appears to have primarily contributed Nordic blood to Judaism. -- Even today, among the Druze people living in Lebanon and Hauran, 60% are blond and light-eyed; can this Nordic admixture also be traced back to early times, or is it more likely attributable to the later Philistines with their Nordic upper class?

A Nordic tribe, the Ammorites, from whose blood the "sons of Enak" originated, settled in Palestine and seems to have later contributed primarily Nordic blood to Judaism. In the same period in which northern peoples migrated from the north and west, a far greater influx of people of a different race penetrated the circle of Hither Asiatic (Armenian) populations from the south: large numbers of Semitic-speaking peoples moved up the Euphrates and Tigris rivers.

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[1]) The strong Hither Asiatic nose seems to have been part of the ideal of beauty among the ancient Hebrews. The Hobelied praises the beloved: “Your nose is like the tower in Lebanon that looks towards Damascus.”

[2]) Schuchhardt, Alteuropa. 1919.

[3]) Blonde Ammorite tribes (called Amurri by the Egyptians), who attacked the Egyptian border from Palestine, are mentioned in Egyptian documents as early as the 15th century BC and are again found in Egyptian illustrations of the 13th/14th centuries BC (cf. Mehlis, Die Berberfrage, Arch. f. Anthrop. N. F. 3, 1909).

[456] Appendix: Judaism.

In terms of race, they could be called "Semites": however, this term would lead to constant confusion, since the peoples who speak Semitic languages today are often very diverse in terms of race. The resident, i.e., non-nomadic, "Semites" are everywhere, especially in South Arabia, highly mixed; they are predominantly brachycephalic due to a strong Hither Asiatic strain. The Semitic-speaking peoples of that early period, for whom language and race still represented roughly the same sphere of influence, are now considered by racial studies to be the "Oriental race" [1]). The distinctive linguistic structure of the Oriental race is reflected in the structure of the Semitic languages.

The Oriental race is small to medium in height, slender, long-headed, narrow-faced, with a narrow, straight nose, or one that curves only in the lower third (Fig. 423), less often angled in the upper third (Fig. 427), not particularly strong, which occasionally has a rather deep, flattened nasal bridge (Fig. 429), with slightly full lips that are often pursed and appear curved as if smiling. The chin groove (sulcus mentolabialis, cf. p. 441) lies higher than in other races, often just below the lower lip (Figs. 430, 433). As a result, the lower lip appears to protrude and often actually

does. The skin is quite fair, often probably fairer than, for example, the skin of the Western European race, but of a pale, not rosy, hue. The hair is dark brown, if not black, and the eyes are very dark. The eyes are often almond-shaped, meaning their inner corner is more rounded and their outer corner more pointed, with the eyelid opening then curving slightly upwards and outwards.

Must the Oriental race be considered an early branch of the Western European race, which then developed its own distinct characteristics through this separation? Physically and probably also psychologically, the two races are so closely related that one is repeatedly tempted not to establish a separate concept of "Oriental race," but rather to distinguish two branches within a single, unified race. Racial studies will, in any case, have to search for connections between these two human types. From a geological and prehistoric perspective, explaining such a connection may initially seem hopeless, since one must assume that the original homeland of the Oriental race was the "Arabian Peninsula during the glacial period, which, like the present-day Sahara, we must imagine not as a desert, but as a fertile area due to the rainfall, well suited to serve as a site for the special development of a race" [2]). From the superimposition and intermingling of the Hither Asiatic (Armenian) and Oriental races arose the "Semitic" races, i.e., now only: the Semitic-speaking peoples of the Assyrians, Babylonians, and also the Hebrews (Jews).

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[1]) This term comes from Eugen Fischer. The “oriental race” is not to be confused with the “race orientale” which Deniker assumes exists in Northeast Europe.

[2]) Fischer in Baur-Fischer-Lenz, Grundriß I, 1923.

[457] Appendix: Judaism.

Fig. 426. Jews according to an Egyptian depiction from the 10th century BC: predominantly an Oriental race with a slight anatomical influence. (From Pflugk-Harttung, World History.)

The Hebrew language, which is still the liturgical language within Judaism today and is spreading again as a living language in our time as modern Hebrew within the Jewish population of Palestine and within Zionist circles, is therefore structurally a Semitic language. During the period under consideration, it was spoken by people of mixed Hither Asiatic and Oriental heritage. To this Hither Asiatic and Oriental mixture was added the Nordic ancestry, which some researchers

consider so significant even for that time that the majority of blond, light-eyed Jews, even in our time, can be attributed to it.

[458]

427. Arab from southern Algeria (angularly curved breed). According to Weininger C: 76.64; F: 98.52
(Political Institute, Vienna.)

428. Assyrian. Nose curved in the last third. Characteristic lip formation.

429. Arab, Sheikh from Palestine.

430. Mummy portrait from Egypt, 2nd century

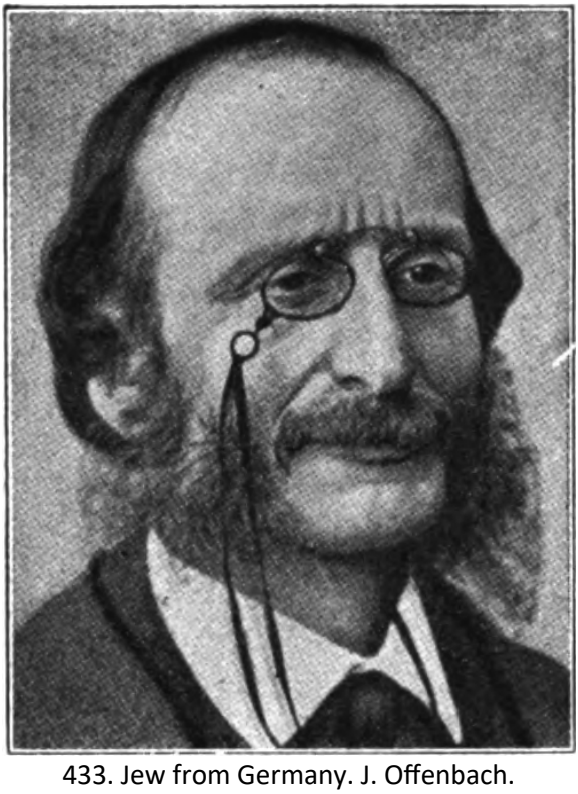
AD. Characteristic lip formation.

431. Arab. (Slight Hither Asiatic strain.)

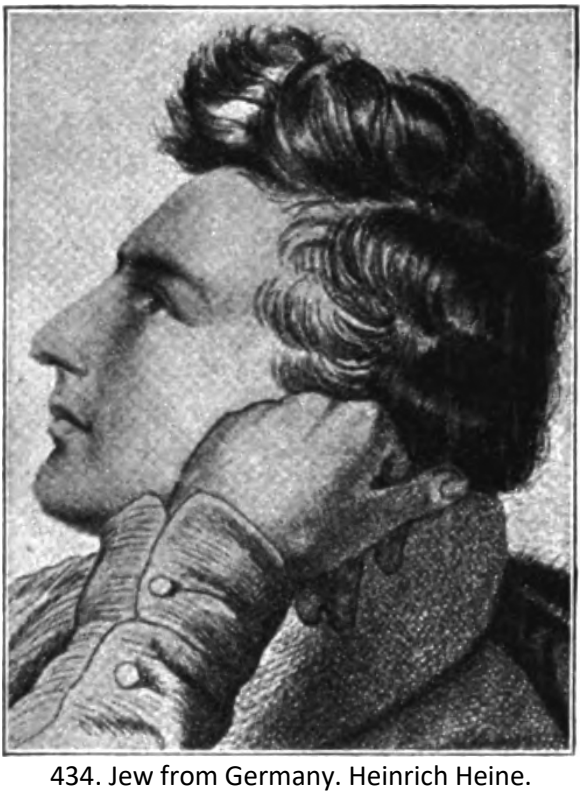
432. Arab. (From Fishberg, Racial Characteristics.)

Oriental race.

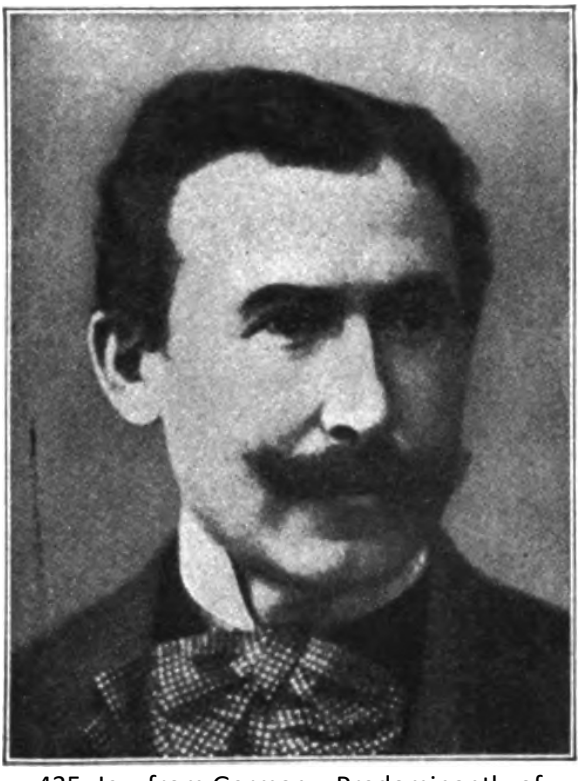
[459]



433. Jew from Germany. J. Offenbach. Predominantly Oriental (characteristic lower lip formation).



434. Jew from Germany. Heinrich Heine. Oriental-Nordic.



435. Jew from Germany. Predominantly of Oriental origin.

436. Jew from Austria. Predominantly of Oriental origin.

437. Jew from Germany (Communist leader). Apparently of Oriental-Nordic descent.

438. Jew from Germany. Oriental with a Hither Asiatic strain. Hair texture: Negroid strain.

439. East Africa. Sultan Kissilerobo. Predominantly Hamitic race (Photograph: Dr. M Weiss.)

440. Ramses II, Pharaoh of Egypt. Hamitic. (Recording: Dr M. Weiss.)

441. Amenhotep IV. Hamitic.

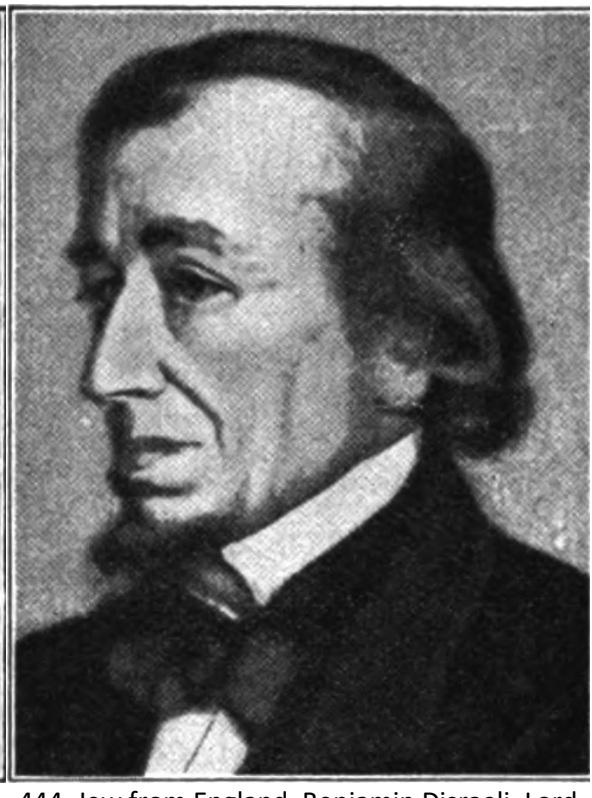
442. Queen Tiye. Hamitic-Negro.

Perhaps just as strong as the Nordic strain, perhaps even stronger, the Hamitic-Negro influence must have been already back then. From the northeast corner of Africa, Hamitic peoples must have penetrated into Syria and Arabia at an early stage (if it does not have to be assumed that today's Hamitic blood in western and southern Arabia goes back to a prehistoric and protohistoric primordial residence of the Hamites in the area there, from which the Hamites

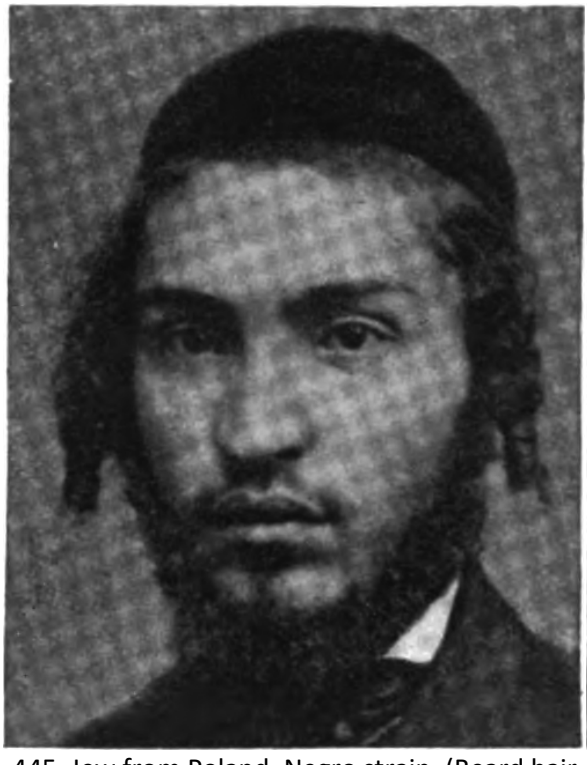
would only later have crossed over to Africa). — The Egyptian Empire reached in the 15th and 14th centuries BC. BC far into Syria and his rule may have brought an increased influx of Hamitic blood again.

[461] Appendix: Judaism.

443. Hottentot (Abraham Platje). Probably with a Hamitic strain. (Recording: Prof. v. Luschan.)



444. Jew from England. Benjamin Disraeli, Lord Beaconsfield. Probably Hamitic-Negro strain. From the “Corpus Imaginum” of the Photogr. Ges. Charlottenbg.)



445. Jew from Poland. Negro strain. (Beard hair curling. Lip bar, bulging lips.

446. Jew from Germany. Probably Negro strain.

The Hamitic race -- Italian racial research also calls it the "Ethiopian race"; Unfortunately, research in this area has not yet found better names, so that confusion between race and language or between race and ethnicity is always possible: the peoples who speak Hamitic languages today usually only have a little Hamitic blood in their bodies - the Hamitic race is very tall, with extra-long legs, and has grown so slender that one has already come to the assumption that their intestines could not be in the position to do so they take with other human races [1]). Hands and feet are particularly narrow. The breed is narrow-faced and long-skulled; The lower jaw in particular appears to be extraordinarily narrow.

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[1]) See v. Luschan, The Early inhabitants of Western Asia, Journal of the Royal Institute of Anthropology, Vol. 41. 1911.

The eyes often appear too large or slightly bulging. The jaws are set slightly forward, the lips are slightly puffy, the skin is light brownish, not so dark that it could appear "African". The relatively soft, dark hair also appears “un-African”. In any case, the Hamitic people belong in some connection with the European human species, i.e. initially with the Oriental race and the European western race, certainly not with the African race. The Hamitic languages, which according to their structure must be considered the native languages of the race just described, must be brought into a certain relationship with the Semitic languages and, together with these, into a certain distant or very distant relationship with the Indo-European languages (cf. footnote 3, p. 533). In any case, the Hamitic languages cannot be related to African language tribes. Today Hamitic blood is relatively purest among the Bahima nobility of East African peoples, among the Masai and the Galla; it is also still found quite pure in certain Abyssinian (åthiopian) areas. The Somali represent a Western-Hamitic-Negro mixture, perhaps with a slight Hither Asiatic

influence. Hamitic blood can be found mixed in in large parts of Africa, including South Africa. The Hamitic migrations appear clearly on the highly informative skull map of Africa by Struck [1]). It is significant that at that time a Hottentot named Abraham Platje in South Africa was jokingly nicknamed "Disraeli" after the English minister, the Jew Disraeli (Lord Beaconsfield), because of his facial features. The "similarity" in both people may have been due primarily to the Hamitic blood. (Fig. 443, 444.)

Just as the Hamitic race can hardly be found anywhere today, it must have been mixed in many ways in early times. The Egyptian ruling class was often quite purely Hamitic; the grave finds testify to this. The pure representatives of the Hamitic race must have had people of great talent, perhaps above all people of the highest statesmanship. Just as the Nordic race penetrated the wide circle of Indo-European peoples as a truly creative race, so the Hamitic race seems to have penetrated large parts of Africa, forming upper classes of individual peoples and thus disappearing again as the upper class (cf. footnote 3, p. 331). The purity of the race must have been disturbed early on, especially through the admixture of Negro blood from the lower stratified sections of the population.

Already in prehistoric times there seems to have been an influx of Negro blood from Africa to Palestine. However, the Hamitic-Negro blood mixture may have been particularly significant in the earliest history of those Asian-African border areas. The Jewish people took part in this racial mixture; Most of the time it received its addition of Negro blood through the mediation of Hamitic Negro mongrels.

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[1]) Journal of Ethnology, Vol. 54, Issue 1, 1922.

447. Jew from Moravia. Oriental-'Hither Asiatic' with a Negroid strain.

448. Jew from Hungary. Predominantly Hither Asiatic with Mongolian strain.

449. Jew from Germany. Oriental-'Hither Asiatic'.

450. Jew from England. Lord Reading, Viceroy of India. Oriental-'Hither Asiatic'.

451. Jew from Yemen (Arabia). Oriental-'Hither Asiatic'. (From Fishberg, Racial Characteristics.)

452. Judin from Morocco. Predominantly Oriental - presumably with a Hither Asiatic strain. (From Fischberg, Racial Characteristics.)

However, the strain of Negro blood was strong enough to still be present in certain admixtures in Judaism today. Even today, quite negro-like faces can still be seen among the Jews; negro curly

hair or woolly hair can still be seen today; thick lips with pronounced lip ridges and fairly dark skin can still be seen today; Protruding jaws can still be seen today. The protruding, even drooping lower lip that occurs among Jews appears to be a mixed Hamitic-Negro phenomenon. Negro blood may also be evident in the dark brown, often dark blue-brown skin color around the eyelids and occasionally around the edges of the lips, which is sometimes found in Jews. The gleam of many Jewish eyes, which often seems like a moist shine, can be recognized again in Hamitic faces; Is it caused by Hamitic blood inheritance!

Fig. 453. Jew from Russia. Bolshevik leader. Predominantly Oriental.

The Jewish people, now characterized by an Oriental-'Hither Asiatic'-Nordic-Hamitic-Negro racial mix, may have come into contact with many other peoples during their migrations and through warlike events. We know about the stay in Egypt, we know about the Assyrian rule of Shalmaneser (9th century BC) over Syria and the kingdom of Israel and about the further advance of the Assyrian power under Assarhaddon, who subordinated Egypt (7th century BC). We know of the so-called Babylonian captivity of the Jews (586-539 BC), we know of the northern Scythians who waged war on the kingdom of Judah (7th century BC). All these population surges brought about many historical changes; Racially, they could only change the existing racial mixture in its respective mixing ratio. They did not bring any new racial components with them to the Jewish people. A new racial component must be seen as people of the Western European race, who certainly often penetrated eastward along the Mediterranean as individuals or in smaller groups, but who probably only entered the Jewish people in larger numbers through mixing with the Philistines, that Nordic-Western stratified people who were also able to impart some Nordic blood to the Jewish people (cf. pp. 306, 333).

When Ezra arrived in 458 B.C.E. When the Jewish people, who after their Babylonian captivity had founded a kind of semi-independent state and rebuilt Jerusalem and the Temple, wanted to unite them again through an extremely strict belief in the law, the Jewish people must have been an Oriental-'Hither Asiatic'-Hamitic-Negro-Western racial mixture.

[465] Appendix: Judaism.

454. Jewess from Jerusalem. Predominantly Western or predominantly Oriental? (From Fishberg, Racial Characteristics.)

455. Jew from Italy (Galicia?) d'Annunzio writer in Italian. Apparently predominantly Western with a Nordic touch. H.: light.

The re-establishment of the people through Ezra was unique. As if a feeling for the dangers of racial mixing had prevailed in the Jewish leaders of that time, as if they, who had to look at a history of the most contradictory mixtures, of half-hidden, half-emerged contrasts within their nationality, a history that often showed splinters and losses of the nationality - as if the Jewish leaders had recognized the dubiousness and danger of Judaism caused by racial mixing, they now almost created one incredibly rigid belief in the law, which commanded the people, above all, that the Jews should be strictly isolated from all non-Jews and everything non-Jewish. Only now did Judaism emerge as a strictly isolated people; Now the views could emerge that viewed the Jewish people as a "chosen people," these views that were so extremely necessary for the consolidation of a peoplehood, and that, under the threat of punishment from their God, forbade the people to mix with the "seed" of non-Jewish peoples, which was described as animal, "so that the holy seed would not be made common with foreign peoples" [1]). The strictness of the separation, which was actually demanded by a moral theory that regulated the daily contact of the Jew with Jews in a completely different way than his contact with non-Jews, this strictly ordered separation, which even penetrated into the moral commandments, had to lead to a kind of inbreeding, to a blood consciousness that no other known people had known. The blood-based segregation created by adherence to the law, which was not, as is often claimed, the segregation of a particular race, but rather the segregation of a particular racial mixture – this segregation,

the blood loyalty of the Jews, has preserved the Jewish people as a unique type of people to this day.

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[1]) Ezra 9:2.

[466] Appendix: Judaism.

The writers of antiquity already noted the uniqueness of this blood consciousness. Tacitus reports [1]) of a hostile hatred of the Jews towards everything non-Jewish and already notes that the strict separation was also achieved by the fact that the customs and views of Judaism were often completely opposite to those of other peoples: "Everything that is sacred to us is contemptible to them; on the other hand, everything that arouses disgust in us is permitted." Due to its external appearance - "separated from the table, separated from the bed for the night" (Tacitus) - the strict separation must have seemed to the non-Jewish peoples like contempt and hatred of the Jews for everything non-Jewish, and not only peoples who were more distant in their racial background felt the specialness of Judaism, but also those who were closer in their race, such as the medieval Persians or the Arabs [2]). The phenomena of Jewish separation were often met with hostility towards Jews, even among blood-related peoples. Was this hostility to the Jews mixed with the dark feeling that the Jewish people would outlast many other peoples and, at times, great powers through their unique blood consciousness, rooted in the faith of the people themselves? [3]) - The figure of the Eternal Jew points to such semi-conscious interpretations of the uniqueness of Judaism.

Yet another phenomenon within Judaism finds its explanation in racial circumstances, specifically in the diverse nature of the Jewish people: the particular Jewish sense of sin, from which the concept of original sin is derived. The conviction that man is "evil from youth onward," that "sin" is already innate in his blood, the conviction that sin is something inherited, received in the blood and passed on, can only be understood within a people who have recognized their own bloodline as questionable, who feel themselves to be a unified whole, and who recognize that their blood heritage itself contains evil, ambivalence, multifacetedness, and moral contradictions. Hence the peculiarity of the Jewish sense of sin, which places at the very beginning of things the discord and the falling away from good, guilt, “sin”; hence the conviction that sin does not so much belong to the individual, but rather to the whole community of blood, to the people as a whole [4]).

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[1]) Histories V.

[2]) This is also how Fichte understood Judaism as “founded and built on the hatred of the entire human race” (contributions to the correction of the judgments about the French Revolution).

[3]) Cf. e.g. B. Disraeli's depiction in his novel "Tancred" (1347): "We have seen the Pharaohs, Nebuchadnezzar and Alexander, the Romans and the Sultan of the French; they conquered everything and what are they today? They are sand.

[4]) See Montefiore, Religion of the Ancient Hebrews.

[467] Appendix: Judaism.

From a racial perspective, this view of "original sin" could only have arisen within a population that, due to the intermingling of quite disparate human types, was bound to find a certain moral

ambiguity within its own consciousness, and eventually became explicitly aware of it. Ezra's legislation was an attempt to counteract this mixing, this sin, with the utmost severity [1]). The consequence was inbreeding, an inbreeding that led to the sharp differentiation of the separate Jewish character. Inbreeding of an entire people, incidentally, does not mean degeneration. There are views that want to see in Judaism the signs of a degenerate or degenerating people; however, the degeneration could not be attributed to inbreeding.

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[1]) The digression into such phenomena of Jewish moral and religious life was justified because, like many other concepts, the concept of original sin, of innate sinfulness in general, entered the Western world of faith as a church doctrine from the Jewish faith through the mediation of Christianity. One must clearly understand what it means that this view of original sin was transmitted by foreign and ultimately also by native teachers to the still racially pure Germanic peoples in the early Middle Ages. Something was rooted here in the most crucial possession of a people, in its faith itself, something that can only be interpreted from the most foreign environment and the most alien destiny. The racially pure German was capable of inheriting, possessing good genes, and not burdened by original sin. From then on, he was to feel burdened by original sin; his faith commanded it; for faith now became, through the Jewish-Christian spirit, a faith based on law, an obligation to the commandments of a God who threatened from the outside. The consequences must have been immeasurable, considering the self-denial with which the Christian faith was adopted in the Middle Ages, especially among the Germanic peoples. One of the consequences of adopting such alien moral views was the complete moral uprooting evident in many Germanic people of the early Middle Ages. The atrocities, for example, of Merovingian-Frankish history, which violated both Germanic and Christian moral concepts, can be explained by the fact that the inherent Germanic morality had already dissolved, while the alien Christian morality was still completely misunderstood. Moral rootlessness in many individuals was the inevitable result. That reinterpretation of Christianity by the Nordic spirit of an East Saxon poet (at the beginning of the 9th century), the author of the "Heliand" (see the section "Heliand" by Sievers in Herzog-Hauck's Real Encyclopedia of Protestant Theology), actually had no impact on German intellectual life. It took a long time again until a Meister Eckhart (died 1327) attempted to reinterpret the alien Christianity, which originated from the Jewish national destiny, in the Nordic spirit, and one can hardly say that Luther was able to fully revive the intellectual heritage from the Nordic thought world of Eckhart, even though he republished the "Theologia Teutsch." (See also "Germanization of Christianity" in Schiele's Handbook "Religion in History and the Present." 1910.) reinterpretations repeatedly originated from individual men of Nordic spirit. However, this conflict continues to dominate the lives of, above all, the peoples of Nordic racial origin. Foreign elements have been introduced into their religious life and appear to be continually reintroduced even today within the Protestant church through a relatively large number of Jewish university professors of Protestant theology and Jewish clergy in leading positions (cf. Reichswart, No. 2, March 24, 1923: "Evangelical clergy of Jewish descent").

Thus, doctrines derived from a foreign worldview repeatedly bear witness to this internal conflict. One might perhaps say: Through the adoption of the doctrine of original sin, the Germanic world, and with it the German world, has itself become tainted by original sin in its spiritual life, i.e., conflicted, impure, and inwardly divided, perpetuating this internal conflict.

[468] Appendix: Judaism.

The blood-based and legally enforced separation of Jews was thus achieved through Ezra. That such a separation could ever be entirely successful is probably impossible. But insofar as a people can isolate itself at all, Judaism seems to have remained so until very recently. Now, according to the Jewish, today called Mosaic, form of faith, this separation initially meant only separation from people of other faiths. Whoever converted to Judaism, to the Mosaic faith, also entered the Jewish ethnic community. In late antiquity and the early Middle Ages, conversions to Judaism were apparently not too rare. For example, around the end of the second or the beginning of the first century BCE, a certain number of Greeks must have converted to the Mosaic faith, and in the fourth and fifth centuries CE, a certain number of South Africans. These conversions, however, introduced hardly any truly foreign blood into Judaism, since the Greeks were probably predominantly of the Western European race or a Western-'Hither Asiatic' mixture, while the South Africans were probably predominantly of a 'Hither Asiatic'-Oriental racial mixture. In the case of the Khazars, a people likely of Hither Asiatic and Mongolian descent, large segments of the population, and especially the ruling circles, converted to the Mosaic faith and, between the 3rd and 11th centuries CE, introduced a stronger Mongolian (Inner Asian) strain into Judaism. (This case will be considered within the context of the racial history of Eastern European Jewry.) Later, conversions seem to have become less frequent, indeed, to have eventually been no longer desired by Judaism, perhaps because Judaism, in its dispersion across Europe and ultimately across the entire world, would have been gradually racially dissolved through conversions. In the 13th century, a certain number of Hungarians are said to have converted once again. The phenomenon that Jews in all countries exhibit a certain convergence with the physical characteristics of their non-Jewish surroundings is based not only on interbreeding but also on selection processes that, under certain circumstances, bring about similar changes in both Jewish and non-Jewish populations within a specific region.

In the later Middle Ages, Judaism must have transformed its initial isolation from people of other faiths into a complete isolation from all people of non-Jewish blood. From then on, Judaism reproduced almost exclusively from within itself. Perhaps, particularly in Europe, the perceived blood-based distance, the foreignness of all non-Jewish blood, was felt so acutely that attempts at conversion or desires to convert became futile. The unique Jewish blood consciousness that had now been achieved must have clearly recognized that blood and form of belief were mutually dependent, that only Jewish blood could truly comprehend Jewish doctrines and beliefs. Thus, the inbreeding was preserved in such a way that the diverse Jewish people continued to form associations only among themselves.

[469] Appendix: Judaism.

It can also be assumed that people converting to the Mosaic faith were partly "elective affinities" with the Jewish people due to their psychological disposition and partly due to their racial composition. Sexual selection within the Jewish people as a whole must have led to the repeated selection, as it were, of the most Jewish Jews within the entire population, however dispersed it may have become. Life among foreign peoples also resulted in similar selective pressures among the Jews of all European regions, in that a larger number of offspring was only ever possible for those Jews who were particularly adept at navigating the peculiar conditions of life among foreign peoples. The relatively great uniformity of Judaism across the entire world can hardly be understood except through such selective pressures, effective in the same direction throughout the entire Jewish people. It is otherwise difficult to understand why the psychological characteristics of Jews are perceived as equally unique and alien by almost all peoples. Through the elimination of those within the Jewish people who were unable to cope with the particular

conditions of life among foreign peoples, a certain second-order unity must have arisen from this multi-layered diversity.

Judaism had to cultivate its distinctiveness to extreme rigidity in many respects because, in the multi-layered nature of its racial makeup, before it embarked on the decisive unified direction of breeding with its adherence to the Law from the time of Ezra onward, lay the danger of endless fragmentation and dissolution. The rigidity of the Jewish soul ultimately found its anchor, its core, in its blood consciousness. It is almost uncanny to see how securely Judaism has rooted its blood consciousness in its monotheistic belief, in the belief in the God of the Jews. Since Judaism viewed God as the God of the Jews, and the Jewish people as the "chosen people," a twofold moral doctrine emerged with relentless rigidity. This doctrine, expressed in the Talmud (literally: textbook), often takes such a form that this testimony of Jewish faith has struck some non-Jewish observers as a perversion of all moral foundations into immorality. The Talmud, which, according to a statement in the "Allgemeine Zeitung des Judentums" (General Newspaper of Judaism) [1]), characterizes the Jewish soul "as sharply as it does accurately," must have achieved precisely that certain breeding direction within Judaism which, in conjunction with the aforementioned selection processes, led Judaism on the path to the formation of a new race, a second-order race. The Talmud was primarily composed between approximately 150 and 500 CE. If it truly characterizes the Jewish soul sharply and accurately, then Judaism had created in it a most reliable means of cultivation, instilling in every individual Jew the obligation and certainty of faith that only Jewish blood, and its purity and integrity, mattered. “A single Israelite soul is worth more in the eyes of God than all the souls of an entire people.” [2])

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[1]) 1907, No. 45. [2]) Shefa Talmud

[470] Appendix: Judaism.

“The sun shines on the earth, the rain fertilizes it, only because the Israelites live on it” [1]). Thus, the Talmud teaches in the most compelling way the awareness of blood as a divine commandment and relates everything to the preservation of the Jewish race. It sharply distinguishes Jews and non-Jews: "You are called human beings, but the peoples of the world are not called human beings, but cattle" [2]). One might say that in this way, a centuries-long selection of strictly Talmudic Jews occurred within Judaism, which then formed a certain unity from the described mixture. It becomes clear once again that there are indeed certain dangers for Judaism in assimilating to non-Jewish ways of thinking and in turning away from the Mosaic faith. Only Judaism has understood, in the most consistent way, how to securely root its awareness of blood in its belief in God itself.

Through its blood consciousness and its self-contained nature, Judaism achieved its characteristic rigid perseverance in the face of all external change. Through diverse destinies and in all environments, Judaism, simultaneously rigid and adaptable, has always preserved itself more securely than any other people. While Judaism has no homeland in the sense of a state territory, its blood consciousness provides it with greater security than peoples with well-defined borders. "The fatherland of the Jews is the other Jews" [3]). The German or the Englishman are subject to the racial changes of their respective peoples, as is the Frenchman, who today is a completely different person than he was in his classical 17th century (cf. p. 348). The Jew guards his blood and thus knows himself to be secure as the "Eternal Jew." Perhaps only that people is eternal

which guards its blood and recognizes a divine commandment in the blood consciousness; this may be the lesson of Judaism.

The Jewish people are not the only ones who are eternal. Thus, it seems that from the peculiar external circumstances, which effected a special selection, and from the precepts of the Mosaic faith, such a certain breeding direction, a unique blood consciousness, arose that a second-order race could develop from racial mixing. Through segregation and inbreeding, and a specific selection direction, Judaism created—or at least had created—the conditions for the development of a new race (cf. p. 236). The range of possible crossbreeding phenomena in the diverse Jewish population had been increasingly narrowed through segregation and inbreeding. This also seems to be the reason why, in most cases, one cannot recognize the races comprising a Jew's blood as readily based on physical appearance and facial features as is possible with most people in Central and Western Europe. One could say that Judaism, through its strictly cultivated blood consciousness and a securely maintained breeding direction, was on the way to becoming a race - it was at least on that way.

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[1]) Jebamoth, Jalkut Shimoni.

[2]) Baba Mezia.

[3]) Schopenbauer, Parerga II.

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It was on this path until the present day, until about the middle of the 19th century. Then certain signs of a dissolution of the old blood consciousness and the old isolation began to appear, signs that will be considered later. First, however, we must trace the phenomenon that the strict breeding direction, described above as Talmudic, must have prevailed in both branches of Judaism, the Southern (Sephardic) and the Eastern (Ashkenazi) Jewish branches. Both branches may exhibit certain distinctive differences, may present at least two physically distinct majorities, while undoubtedly mediating body types in both branches create transitions that could then be declared neither characteristically Southern Jewish nor characteristically Eastern Jewish. However, all the difference between Southern and Eastern Jews is not so great that both branches lack something characteristically "Jewish," something that clearly indicates belonging to this particular ethnic group.

What racial characteristics constitute this characteristically Jewish feature? What is the commonality in Jewish physical appearance? This question cannot yet be answered today if one seeks an answer that can be expressed in anthropological figures and measures. The question would not be clearly answerable even if there were not certain borderline cases of Jewish origin characterized by the fact that they hardly differ from any European race or racial mixing common in Europe. The attempt to uncover the distinctive Jewishness mentioned in the Jewish Encyclopedia (see p. 455) has also failed to produce a clear answer. The defining characteristic of Judaism seems to be precisely the particular composition of this multiculturalism itself, a multiculturalism that, through strict separation, has led or had led to the formation of a certain second-order race. The selection processes and the uniform breeding direction, originating from the Talmudic spirit, have prevented a true split into two distinct groups, even within the two separate branches of the Jewish people. In both groups, a distinctive combination of characteristics, derived individually from the various races that have merged within Judaism, has

emerged—a combination of characteristics that recurs and is repeatedly favored in selection—producing something characteristically Jewish, although current research cannot yet provide precise details about this distinctive combination of characteristics.

In short, the origin of this branching itself must now be considered: how did the Southern and Eastern European Jewish communities develop?

The Eastern European Jews are descended from Jewish communities that migrated northward from Palestine to Armenia and the Caucasus, where they were already settled in the 2nd century BCE. The movement [472] of this part of the population to the northwest and north must have continued. In the 7th and 8th centuries CE, a unique event occurred, both ethnologically and racially, in which larger segments of the population, including especially the ruling classes of the Khazars—a people probably predominantly Mongolian (Mongolian-'Hither Asiatic' mixed) in race—who had established an empire with large trading cities along the lower reaches of the Volga and Don rivers, on the northern shores of the Caspian and Black Seas, converted to Judaism.

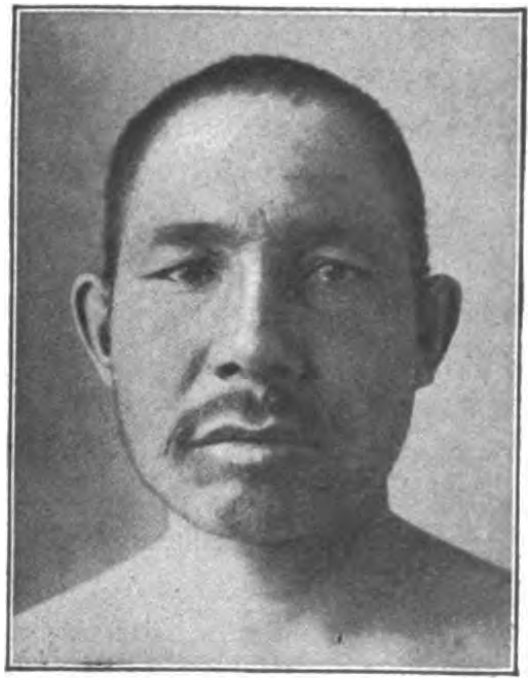

Fig. 456. Bashkir from Ufa. Predominantly Mongolian, probably with Hither Asiatic strain. (Photo: Anthropological Institute, Vienna.)

The Khazars were a trading people who facilitated trade from Siberia, India, and Asia Minor, and protected their trade with military forces. The Khazar Empire disappeared for reasons that are not historically clear [1]). Its territory was taken over by Kyrgyz, Kalmyk, and Bashkir tribes. The Khazars, for the most part, and especially the leading classes, had converted to Judaism (Mosaicism), and thus a mixing of blood took place: the Khazars absorbed ancient Jewish blood, and the Jews spreading northwest from the Caucasus absorbed Khazar, i.e., Mongol-mixed, blood. In racial terms, the Khazars must be imagined as being similar to the present-day Bashkirs, Tatars, or Kyrgyz, i.e., as a 'Hither Asiatic'-Mongolian or Mongolian-'Hither Asiatic' people. While Eastern European Jewry in Armenia and the Caucasus had already absorbed new blood from the Hither Asiatic (Armenian) race through the assimilation of non-Jewish people—blood that was not foreign to Judaism—a new admixture, very different from the original blood composition, now entered the Eastern European Jewish population through Mongolian blood from the Khazars. This multi-layered diversity intensified once again; conversions appear to have

continued into the 11th century, although the 8th century was probably the actual period of mass conversions. In the 10th and 11th centuries, the majority of Eastern European Jews are again found in the Ruthenian region, and finally, between the 12th and 14th centuries, they must have reached Poland and Galicia, thus establishing the main part of their present-day settlements. Since Russia attempted to close its borders against Jewish immigration until the reign of Peter the Great (1682-1725), the Jews initially spread mainly only within the territory of Greater Poland, i.e., also beyond the Polish-speaking area into Courland, Lithuania, West Prussia, Belarus, Galicia, Volhynia and Ukraine, thus roughly the area where they are still particularly numerous today (cf. map p. 434).

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[1]) Are the Karaim, a Jewish (Mosaic) sect (not recognizing the Talmud) widespread on the northern shore of the Black Sea and comprising about 250,000 people, descendants of the Khazars? They are considered to be. Racially, they are said to be very close to the Armenians, thus exhibiting a strong predominance of Hither Asiatic race.

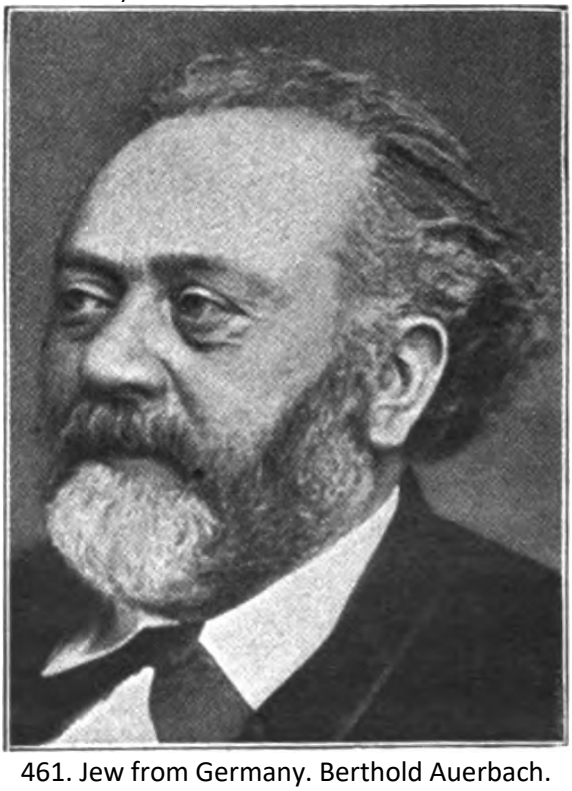
[473]

457. Jew from Germany. Mongolian and Nordic strain.

458. Jew from Germany. Apparently of Oriental/Mongolian origin.

459 a, b. Jewish woman from Russia. Mongolian and presumably Nordic features. (From Fishberg, Racial Characteristics.)

460. Jew from Germany. Presumably with Mongolian and Negroid ancestry.



461. Jew from Germany. Berthold Auerbach. Nordic and presumably Mongolian features. (From the 'Corpus imaginum' of the Photographic Society of Charlottenburg.)

Fig. 462. Jew from Poland. Nordic and presumably Mongolian and Hither Asiatic strain. (From Fishberg, Racial Characteristics).

Fig. 463. Germany. Jewish mother with children, the mother and child presumably with a stronger Eastern strain, the boy with a stronger Oriental strain.

Within this entire area, Jews also speak Yiddish and bear family names of German linguistic origin (cf. p. 475). The number of Eastern European Jews was increased by Jewish immigrants who spread via Turkey and Romania to Poland and Russia. Along this route, further admixture occurred: here and there, people of Dinaric race may have converted to Judaism; more important, however, is certainly the addition of Eastern blood, which is recognizable today alongside Mongolian (Inner Asian) blood in Eastern European Jewry.

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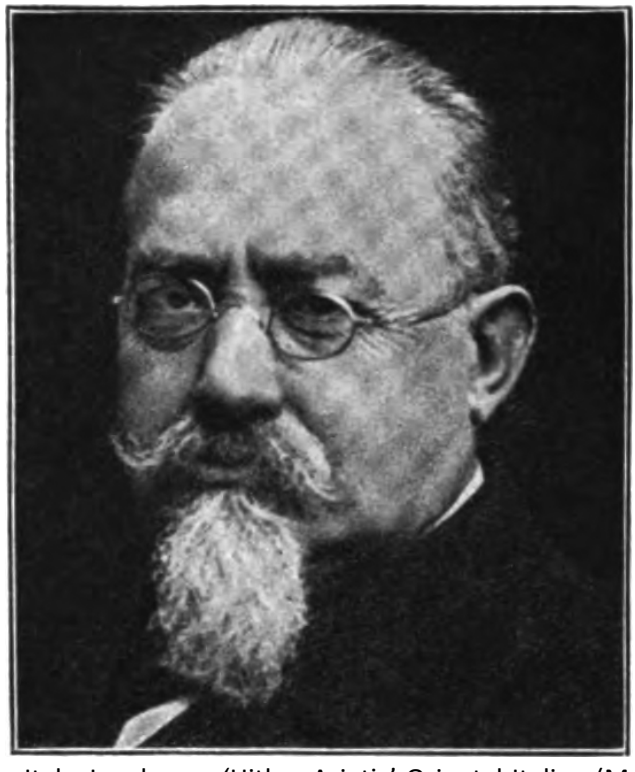

Fig. 464. Jew from Italy. Lombroso. 'Hither Asiatic'-Oriental-Italian-(Mongolian)-Negro?

The Jews had already absorbed Nordic blood in Palestine; here in Poland, however, a certain amount of Nordic admixture must have continued to occur. The current prevalence of light hair and light eyes among Eastern European Jews can hardly be explained solely by the older Nordic bloodline, unless one assumes selection processes that relatively increased the more Nordic segment of Eastern European Jews in this Eastern European environment. Eastern European Jewry received a considerable influx of South European Jewish blood in the 14th and 15th centuries, which is why one occasionally encounters people with Sephardic features among Eastern European Jews (Fig. 409). In the early Middle Ages, Jewish communities had already spread from the Mediterranean up the Rhône River, reaching the Rhine plain, and by the 3rd century were relatively numerous in Alsace and the Rhenish Franconian regions, as they still are today. Even then, Frankfurt am Main appears to have established itself as a Jewish center, and the relatively lower stature of the population in the area surrounding Frankfurt has been attributed to the centuries-long, denser settlement of the region by Jews. The crosses brought with them persecution and expulsion of Jews, which, especially at the beginning of the fifteenth century, led a very large number of Jews living in Germany to flee to Poland, where they then either assimilated into the already more numerous Eastern European Jewry there, or, if the Jews already living in Poland were not yet numerous (as one racial researcher explains) [1]), together with these already established Jews, they now formed the actual Eastern European Jewry. The Polish King Casimir the Great (1333-1370) particularly favored Jewish immigration from Germany by guaranteeing privileges to the Jews, from whom he wanted to create a kind of middle class for his country, which Poland at that time lacked. Yiddish, the vernacular of Eastern European Jewry, is also derived from the Rhenish Franconian dialect of that time, and almost all Eastern European Jewish family names are still linguistically of German origin today. — In any case, Eastern European Jewry gradually lost more and more of its Oriental, Western, and Hamitic-Negro blood along its path; it lost the blood of long-skulled races, while through conversions and selection processes it must have increasingly increased the blood heritage of short-skulled races.

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[1]) Boutsch-Brujewitsch, Ethnology of Russia, a Russian-written work, from which I owe some valuable references for this section in a letter.

[476]

465. Jew from Germany. 'Hither Asiatic'-Nordic.

466. Jew from Germany. Oriental-Nordic with a slight Negroid strain.

467. Jewish boy from Germany. Showing more South Jewish (Sephardic) characteristics.

468. Jewish boy from Germany. More Eastern European Jewish (Ashkenazi) in appearance.

Predominantly of Oriental race.

469. Jew from Poland. More South Jewish (Sephardic) in appearance. Predominantly Oriental.
(From Fishberg, Racial Characteristics.)

Eastern-Nordic-Oriental?

470. Jew from Germany. Mendel, psychiatrist. Predominantly of Eastern European Jewish (Ashkenazi) origin; likely with Eastern and Nordic strains in addition to Hither Asiatic ancestry.

Eastern European Jews can therefore hardly be called "Semitic" anymore: the blood of the Oriental race is certainly quite small in the diverse Eastern European Jewish population.

Eastern European Jewry, nine-tenths of Judaism, thus corresponds to a racial mixture characterized by a certain, not overly strong, predominance of the Hither Asiatic race, i.e., a 'Hither Asiatic'-Mongolian-Eastern-Nordic-Oriental-Hamitic-Negro mixture.

Southern European Jewry is different: it developed among the Jewish populations that spread westward along both coasts of the Mediterranean. On their journey, they lost some of their Hither Asiatic blood, but nothing or very little of their Oriental blood. Furthermore, on their westward migration, they had to absorb new Western blood, and here and there also new Hamitic and Negro blood. Thus, they lost blood from the short-headed Hither Asiatic race and, conversely, absorbed blood from the long-headed races of Africa and Southern Europe. Therefore, Southern Jews are characterized by a certain predominance of the Oriental race in their ancestry and can be considered a mixture of Oriental-Western-'Hither Asiatic'-Hamitic-Nordic-Negro [1]).

Southern Jewry, comprising one-tenth of all Jews, is primarily composed of Jews from Africa, the Balkan Peninsula, Italy, Spain, Portugal, France, and the Netherlands. The Jewry of England was formerly probably predominantly Southern Jewish; today, the numerous Eastern European Jews who immigrated in recent times, the "German Jews," may predominate. In France, too, Jewish immigration from Germany and Eastern Europe may gradually lead to a predominance of Eastern European Jews. As in England, the relatively numerous names characteristic of Eastern European Jewry are also noticeable in France. In Germany, Southern European Jews apparently entered

from Holland, primarily from Amsterdam. Many Southern European Jews had found refuge in Holland at the end of the 15th century after their expulsion from Spain and Portugal (in 1492) [2]). A certain, though probably not very large, influx of Southern European Jews made their way from Holland up the Rhine; other Southern European Jews reached Hamburg from Amsterdam. Today, however, the Jewish population living in Germany is almost exclusively Eastern European.

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[1]) Wagenseil's recently published "Contributions to the Physical Anthropology of the Jews and to the Jewish Racial Question" (Journal of Morphology and Anthropology, Vol. 23, 1922) essentially present the same racial perspective on the two branches of Judaism, except that Wagenseil disregards the (admittedly lesser) influences of Hamitic and Negro blood.

[2]) The majority emigrated to the eastern Mediterranean, primarily to Turkey and Greece, where their descendants, the Sephardic Jews, still speak a medieval form of Spanish. These Sephardic Jews maintain a particularly strict separation from the Ashkenazi Jews.

The Eastern European Jewish mix of seven races may well explain why Eastern European Jewry appears far more diverse and heterogeneous than Southern European Jewry. This Eastern European mix may also explain the Eastern European Jew's seemingly more unbalanced temperament compared to that of Southern European Jewry, as well as the Southern Jew's aversion to Eastern European Jewry. From a Southern European perspective, the Eastern European Jew appears less ignoble; he also seems to reflect the moral diversity of his own kind. Perhaps this explains why Southern European Jews consider themselves the nobler part, the aristocracy, of Judaism.

Despite this diversity, even a cursory examination reveals that Jews stand out distinctly in every environment, and that the characteristic Jewishness by which they are distinguished consists everywhere of the same physical and psychological traits. Perhaps a large part of this characteristic Jewishness lies in the fact that Jews appear particularly foreign in every environment, and all the more so the more different the racial composition of the environment is from the racial composition of Judaism.

Here, a phenomenon specific to Jews may be noted, namely that Jews—apart from Jewish racial researchers, who usually strive to study their own ethnicity with exemplary zeal—are in the vast majority of cases averse to racial studies (insofar as these studies do not involve racial observations of "primitive" peoples in distant parts of the world). Investigations into European racial questions and the Jewish racial question, the "Jewish question," are generally unwelcome and at the very least embarrassing to Jews. Indeed, even a factual reference to Jews as a distinct segment of the population provokes an opposing attitude in some Jews. It is peculiar how some Jews, who are quite aware of their particular Jewish blood, attempt to conceal the significance of heredity in public life. Hence the "Jew's predilection for Lamarckism, i.e., the doctrine of the alleged inheritance of acquired characteristics," [1]) mentioned by Lenz. It is truly striking how long the scientifically refuted view of the inheritance of acquired characteristics persists in those Jewish books that oppose racial research and attempt to explain the differences between human races primarily through environmental factors, or even to teach the equality of all people. It is a peculiar phenomenon that even today, Jewish sources still repeatedly present Judaism as a kind of creed and attempt to refute the notion that Judaism is a "race", i.e., in the more precise language of the present studies: a racially determined, clearly separated ethnic group.

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[1]) Baur-Fischer-Lenz, Grundriß I, 1923. - Lenz states, among other things: “For my own amusement, I have compiled a list of about 100 scholars who have commented on this question, and it is strikingly evident that the representatives of Lamarckism are for the most part of Jewish descent. In recent years, however, the picture has shifted insofar as Lamarckism is losing a great deal of adherents, and therefore the number of Jews among its opponents is increasing somewhat.”

[479] Appendix: Judaism.

Individual Jews repeatedly and passionately oppose such obfuscations, which can never be scientifically substantiated: “It is, of course, a fool's game played by liberal Judaism when it denies that there is a Jewish race with very specific racial characteristics and when it wants to reduce Judaism to a mere religion. In reality, the Jewish religion is relatively insignificant for the position of Judaism in Germany, as indeed in the Western world in general. What distinguishes and characterizes the Jew is his race.” [1])

Why is it that some members of Judaism, by obscuring the relationship between race and ethnicity that applies to every people, attempt to blur the boundaries between Jewish and non-Jewish customs? Is the reluctance often observed among Jews to engage in ethnic examinations connected with the Jewish people's multifaceted nature, which they may not like to consider? Or is this reluctance related to the fact that the Jew is reminded of his peculiar foreignness in some way that is somehow unpleasant to him during every examination of his species [2]) -- perhaps also in an unpleasant way because he wants to be regarded in public life as a citizen of the people among whom he lives?

This tendency toward reluctance to engage in ethnic examinations may also be connected with the proverbial "Jewish sensitivity." [3]) Rarely is a people so extremely sensitive to all people or things that seem to be detrimental to it or even just somehow not beneficial.

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[1]) Grabowski, Israelitische Wochenschrift, January 10, 1913. -- Similarly, the Jewish anthropologist Weißenberg finds the denial of a special Jewish blood mixture by individual Jews "a poor method of defense, in that it does not achieve its goal, but instead has a degrading effect in the eyes of oneself and others." (Weißenberg, Der jüdische Typus, Globus, Vol. 97, 1910.)

[2]) The discussion of racial questions seems to be undesirable to Jews, even when the Jewish people themselves are not even considered. Grant (The Passing of the Great Race) reports: “We have the testimony of one of France’s most distinguished anthropologists that the anthropological examination of French conscripts at the beginning of the World War was prevented by Jewish influence, which aimed to suppress any attention to racial studies in France. If this is so, it is all the more surprising since the Jews themselves are so attentive to questions of blood, and many Jews attribute to this exemplary attention the assured preservation of their ethnicity and power.

[3]) Perhaps the first person in modern Germany to publicly point this out, based on his experiences, was the famous pathologist Rudolf Virchow. (Archive of Pathological Anatomy, Vol. 44, pp. 133–144.) But even in Roman antiquity, we find an example of special consideration for Jewish sensitivities: in his speech “Pro Flacco” (section 23), Cicero asks the court to consider certain matters concerning the Jews present and their cohesion and influence on popular

assemblies (“quanta to be allowed to recite (concordia, quantum valeat in contionibus) in a low voice. As evidence of this sensitivity, I may perhaps also mention that the leaflet of Mosaic faith mentioned on page 432 accuses me of "the crudest kind of anti-Semitism" because of the statements in this appendix section.

[480] Appendix: Judaism.

Jokes like those repeatedly made by satirical magazines against German, English, French, or other national characteristics would meet with the strongest sensitivity from Jews if they were ever directed against Jewish national characteristics. In contrast to this public sensitivity, however, the Jew, in Jewish or more familiar surroundings, is often inclined to make jokes precisely about Jewishness—jokes which, in my observation, incidentally point to a special power of observation and empathy in the Jew. His public sensitivity may be connected to the fact that the Jew—in a way that is exemplary for the preservation of a people—is conscious of his blood. He hardly tolerates an objection against an individual Jew, but almost never an objection against Judaism as a whole. He is conscious of his heritage to the point of tenacious passion, and his tenacious Jewish-folk passion may well drive him to the most intolerant assertion of his heritage or the most insistent demand for a particularly accommodating understanding of his distinctiveness. Jewish writers, in particular, have occasionally pointed to this tendency, one, Maximilian Harden (of the Christian faith), in a calm manner, another in a stark way: “Is one allowed to speak ruthlessly about every other religion, every race and class, and yet not dare to utter a single critical word against Israel? That would be a peculiar demand; all the more peculiar as it seems to be made by people who demand tolerance daily.” [1]) — “One of the most dangerous, specifically Jewish characteristics is their brutal, almost barbaric intolerance—yet another strange contradiction in a people who cry out for tolerance at every moment. A worse tyranny cannot be practiced than that exercised by the Jewish clique. The respect for the views, the person of the opponent, even in vigorous combat, which one finds partly among the Germanic peoples, but especially among the Romance peoples (Italians), is never present among the Jews. Anyone who dares to oppose the Jewish clique is inevitably subjected to bestial brutality.” So Conrad Alberti [2]) within an essay, in which the passage just mentioned is not the most blatant, and which ultimately aims to demonstrate: “The most despicable of all forms of conflict, the act of remaining silent, is specifically Jewish.

For racial studies, such phenomena are probably explained by the fact that the Jew is always the alien in a non-Jewish environment, always feeling within himself a sense of alienation that often escalates to hatred against everything non-Jewish, and always also the alienation felt by the non-Jew, which can often escalate to hatred in the latter as well. Understanding, a genuine understanding between races, seems impossible.

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[1]) Harden in the Future, June 1904.

[2]) Society 1889, No. 12.

[481] Appendix: Judaism.

The diversity of Jewish ethnicity may ultimately explain why Jews seem to perceive the appearance of a pure race or purebred people as somehow contrary to their own nature. Is it truly an "ancient affliction" of Jewish blood that drives Jews to feel compelled to endanger the purity of the Nordic race? It is well known, and repeatedly expressed by Jews themselves, that

Jews have a striking predilection for women of Nordic appearance, and the Jewish writer Anselma Heine mentions this trait in an occasional reflection on the Jewish poet Jacobowski: "Suddenly I discovered in him the typical, ancient trait of pain of his race. It was a vengeful delight for him to show power over women, and he never marked himself more mockingly as a plebeian than when he boasted of having subjugated the fine women of the blond noblemen with brutal force." [1])

With a sure breeding direction and a unique awareness of blood, Judaism entered the world of the present, the world of the 19th century. However, the freedoms of the 19th century seem to have, in some respects, attacked the racial identity of the Jewish people. While the awareness of blood did not disappear with the abandonment of the Mosaic faith by many Western European Jews during the last century, the modern Jew knows that the Mosaic faith is secondary, but the shared blood heritage is primary in the life of the entire Jewish people. Abandoning the Mosaic faith is not an abandonment of Judaism. "In fact, among us Jews, the ethnological distinctiveness, the uniqueness and exclusivity of our race are less in doubt than among any other people." "We are the chosen ones! We may proudly bear our heads and lay claim to special veneration." [2]) In the face of such a powerfully self-confident people, it is wrong on both sides to oppose "Jewish" and "Christian," as is so often thoughtlessly done. Judaism cannot be encompassed by a single creed, nor is non-Jewishness Christianity inherently conceived. The so-called Jewish question can therefore never be resolved from the standpoint of religious creeds. It can only be solved as a question of peoples. Judaism is a people—a unique one, indeed, because it possesses a sense of shared blood—and as a people, Judaism must, in all considerations, be contrasted with another people, such as Englishness, Russianness, Frenchness, and so on. The juxtaposition of "Christian and Jew" belongs in a completely different context, primarily to comparative religious studies. The only subject within the context of this book is the examination of the hereditary traits of the Jewish blood community! The fact that the terms are so often confused when considering Judaism is related to the fact that the Jewish people has become the truly international, cosmopolitan people, which, however, was little or not affected by the danger of dispersion.

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[1]) Literary Echo. 1912, Issue 3.

[2]) Cohn, Jewish-Political Issues of the Day. 1399. -- This claim to "special veneration" is, incidentally, an old Jewish trait. Isaiah (49:23) already promises the Jews of the other nations: "They shall lick the dust from your feet."

[482] Appendix: Judaism.

The fact that so much confusion repeatedly arises when considering Judaism is connected with the fact that the Jewish people is, as it were, an invisible people, a people without a state territory and without a living common language. However, it is true that: "The fatherland of the Jews is the other Jews." "No community on earth holds together as firmly as this one." [1]) The sense of shared blood has preserved the Jews' national identity despite all dispersion to this day. Compare this loyalty to one's own kind with the lack of loyalty to one's own kind that generally characterizes, for example, Germans who emigrate to America. Judaism has always been exemplary for all measures that serve to strengthen a national identity.

However, a change—admittedly still quite slight today—can be observed. The blood ties within Judaism have repeatedly proven weaker than modern conceptions, particularly those of urban and metropolitan life in Central and Western Europe. Today, there are Zionists who place their

hopes for a Jewish national revival solely on the Jews of Poland, Galicia, Russia, and East Germany, because they alone have not yet succumbed to the destructive spirit of contemporary Western worldviews. These Eastern European Jews are still devoutly Jewish; and nothing strengthens racial cohesion more than a close connection between blood consciousness and faith. Western European Jews, on the other hand, are often either non-believers or rather indifferent to the faith of their ancestors. The abandonment of the Jewish faith, which is uniquely a true blood faith unlike any other people's, is seen by many Zionists—that is, strictly Jewish nationalist, yet often themselves no longer Jewish—as the beginning, or at least the possibility, of a departure from the Jewish blood community. The danger is perhaps less than the Zionists suspect, for shared blood will always find and maintain the ethnic connection. But this much is certain: mixed marriages, marriages between Jews and non-Jews, are increasing, and some Jews are even alienated from their ethnicity through conversion to Christianity. Furthermore, assimilation into Western, especially urban, conditions has led to a decline in the birth rate among Jews in Central and Western European countries, a phenomenon that has already attracted the attention of Jewish scholars. Until very recent times, Jews have maintained a large number of children despite a predominantly urban lifestyle.

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[1]) Schopenhauer, Parerga II.

[2]) “Jewish-Christian” marriages according to official records (among which, however, are marriages in which both spouses are of Jewish origin) have constituted “in recent years in the Reich 25% of purely Jewish, i.e., Mosaic-Jewish! marriages, in the major cities 30–50%” — according to Theilhaber (The Genealogy of a Jewish Family. Archive for Racial and Social Biology, Vol. 9, 1912).

But where they have abandoned the Mosaic faith, they are facing extinction.

"In Germany, the long-established Jewish families are no longer multiplying, but rather declining in number. In 1371, Jews still made up 1.25% of the German population, in 1905 only 1%; their share of the population has thus decreased by 20% since then. The absolute number of Jews in Germany has indeed increased from 500,000 to 600,000 in the same period, but only as a result of the immigration of Eastern European Jews, most of whom still adhere to the old traditions and initially maintain a stronger reproduction rate in Germany. According to Theilhaber, half of all marriages among Berlin Jews have no children at all; a quarter have an insufficient number of children to sustain the family, and only a quarter of families are self-sustaining. 1)

"It is no exaggeration when Theilhaber speaks of the “decline of the German Jews." This extinction is evidently closely linked to the Jews' privileged economic position and their concentration in the educated classes. It is difficult to say anything certain about the future prospects of the entire Jewish community. Although the Jews in the Western cultural countries are facing extinction, their increase could be all the greater in the less cultured countries of the East. It is also possible, however, that they too will succumb to the progressive Enlightenment and its decay. Finally, we would also consider it not impossible that the Zionist movement, which seeks to unite the shared destiny and blood of all Jews across the boundaries of language and nation-states into a community of shared destiny, will bring salvation to the Jewish community. Already almost one million Jews belong to the Zionist Union.” [1])

The Zionists never tire of pointing out how dangerous so-called Jewish emancipation was for Judaism and how perilous the idea of “assimilation”—the adaptation and assimilation of Jews to the European peoples foreign to them—was. They claim that this would ultimately dissolve Jewish national strength. Hence the Zionist struggle against any blurring of the boundaries between people and people, between Judaism and its respective environment; hence, for example, in Germany, the Zionists' struggle against the “Central Association of German Citizens of Jewish Faith,” which they oppose as being un-nationalistic. Hence the Zionists' opposition to all those Jews who somehow also consider themselves citizens of a European state; the struggle, therefore, against the currently more powerful part of Judaism, against the economically powerful Judaism of Western European countries, whose eventual assimilation into the non-Jewish European environment Zionism fears: "The formless will become master in Israel, for that Judaism which we know as the dominant, the official one, is in truth the realm of decaying form" [2]).

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[1]) Lenz in Baur-Fischer-Lenz, Grundriß I, 1923.

[2]) Buber, Die jüdische Bewegung. 1910.

[484] Appendix: Judaism.

Zionism seeks to shape and reshape Jewish national identity through the conscious emphasis and promotion of the foreignness of the Jewish people within every non-Jewish environment. “We Jews, as a result of our race, our Oriental ancestry, and that bottomless ethnological, ideological, and cultural gulf that separates us from the Aryan race and, first and foremost, from Germanic culture, are incapable of making even the slightest claim to German customs and German practices; in short, we have absolutely nothing to do with the Germans.” [1]) This is Zionist thinking. [2]) By understanding the evils that necessarily arise from the dispersion of the people, Zionism's goal must become clear; At the first major Zionist Congress (Basel 1897), it was also stated as follows: “Creation of a publicly and legally secured homeland for the Jewish people in Palestine.”

One might perhaps say: Zionism necessarily had to arise at the moment in Jewish history when, for the first time, dissolving forces (Buber: “the realm of decaying form”) threatened the Jewish blood consciousness; it had to arise at the moment when the reliably maintained breeding direction of Judaism, that breeding direction which would ultimately have led it to a second-order race, was abandoned, at the moment when, through assimilation and relative equality of blood, “the formless master in Israel” truly began to become. It is understood that the dissolving process within such a blood-conscious people proceeds very slowly and is still almost harmless today. Nevertheless, it is understandable that some individuals [3]), when considering Jewish racial and ethnic identity, perceive the situation as if the dissolution of the Jewish people were already inevitable. What is certain, however, is that the intellectual world of the 19th century and the present, which has also had a dissolving effect on many other ethnic groups, has had an even more dissolving effect within Judaism—which is inherently better protected because of its blood-consciousness—the more its members absorbed Western European, modernist ideas. The “formlessness” of which Buber speaks, in Judaism as in other ethnic groups, is the disregard for matters of blood, the turning away from the spirit of the people, and the inclination towards “international” ways of thinking. Nevertheless, even against the "international" spirit, Judaism is far better protected than any other ethnic group, since it has learned to live internationally for centuries, representing, as it were, a selection of people who are capable of living an

"international" life. Indeed, it has recently been stated that internationalism means nothing other than Jewish imperialism - according to Dickel, who in his book "The Resurrection of the West" (1921) undertook a very remarkable (in my opinion, however, not definitive) attempt to describe the essence of Judaism from a certain (southern) German point of view.

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[1]) Jewish People's Paper, Vienna, January 1903.

[2]) In this sense, a Jewish group in Austrian political life is also striving for the recognition of Jews as a constitutional "minority" (similar to the minority status of the Czechs). In Romanian and Polish political life, the "nationalization" of the Jews has already been carried out and is desired by the Jews themselves.

[3]) Cf., e.g., Zollschan, The Race Problem. 1900.

[485] Appendix: Judaism.

The Jewish minister of England, Benjamin Disraeli, had already pointed to "Jewish imperialism," which is based on internationalism, in 1847. A conversation (in his novel "Tancred") between an Englishman and a Jewish woman living in Palestine served him to illustrate pan-Jewish relations. Schmitz [1]) describes the conversation as follows: "She asks Tancred what is most valued in Europe, and he has to answer: 'Gold.' To the question: 'And the one who has the most gold in London, is he a Christian?' 'I believe he is of your race and your faith!' Tancred replied. 'Who is the richest man in Paris?'" “I think he’s the brother of the richest man in London!” “I know Vienna myself,” said the girl, smiling. “There, Caesar is making the men of my lineage barons of the empire, and rightly so, for it would fall to pieces in a week without their help.” — Again and again, the uniqueness of this racial identity is revealed, an identity that, because of its unwavering sense of blood, can make international relations entirely subservient to its own people.

Yet, despite all this, signs of disintegration are evident. Will Zionism succeed in reversing the disintegration that has just begun, in strengthening the old sense of blood, so firmly passed down until yesterday, in making mixed marriages the exception once more, in preventing baptisms? This is first and foremost a question of fate for Judaism, but also a question of fate for the non-Jewish peoples in which Jews are numerous, and thus also for the German people. If assimilation continues and mixed marriages increase further, then the racial orientation, and with it the spiritual orientation of the "host peoples" (as they are often called), must change again.

The mixed ancestry of the European peoples will then be particularly intensified, since the Jews, who are incorporated into the blood community, will impart much foreign, indeed extremely foreign, blood to them, especially to the peoples still of northern racial origin.

Such questions may lead to a consideration of the spiritual characteristics of the Jew. However, this appendix can only address these characteristics very briefly. It has been stated above that the truly Jewish, the essence of Judaism, cannot be derived racially from one race or another, but can only be understood from the racial diversity itself. It goes without saying that one cannot categorize a certain average Jew according to one can no more sharply define his psychological characteristics than one can describe him according to his physical characteristics. Among the South Jews, one will find many people who are so close, both physically and psychologically, to the Western race that their psychological disposition can also be adequately explained by the

psychological characteristics of that race. Among Eastern European Jews, one will encounter some people whose psychological makeup quite clearly points to the European Eastern race.

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[1]) The Art of Politics. Lord Beaconsfield. 1911.

[486] Appendix: Judaism.

One will eventually even find Jews in whom so much Nordic blood has accumulated that their psychological makeup suggests the Nordic race, and it has already been stated that almost all intellectually significant Jews had a stronger admixture of Nordic blood. But this and other such possibilities of the predominance of a particular race are borderline cases within Judaism. The defining characteristic in the vast majority of cases will be the mixed bloodline, specifically the mixed bloodline from all the aforementioned races, and thus also a certain psychological heterogeneity. In the vast majority of cases, the Jew is very difficult for the non-Jew to interpret psychologically, so that for the German, initially, only one thing is certain: the Jew is psychologically alien to the German, perhaps most alien to the predominantly Nordic German. The same must apply to the Jew: the German is psychologically alien to the Jew. This is so certain that an article in the “Israelite Family Journal” [1]) denies the very possibility of a non-Jew understanding Jewish mentality: “Experience has taught that a true psychoanalysis of a Jew by a non-Jewish doctor, even with the best intentions and goodwill, only comes about in the rarest of cases, for reasons that will not be discussed here” (Michelsohn). This article therefore points to “the necessity of a Jewish sanatorium for nervous and mentally ill Jews.” — From a racial perspective, it is understandable why a genuine engagement with psychological phenomena is impossible for a German in relation to a Jew, as well as for a Jew in relation to a German: the different blood composition must necessarily imply a lack of shared blood ancestry. The less a people is influenced by southern and eastern cultures, the more foreign the Jew appears in Europe. A certain assimilation of the Jew to Italian, Spanish, and especially Greek customs is possible. A certain assimilation of the Ashkenazi Jew to the character of southeastern European and Hither Asiatic peoples may also be possible, although in both cases certain boundaries will still be very clear. However, the appearance of most Jews among the northern and central European populations must be foreign.

The foreignness of the Jew within the German people means that a non-Jew's consideration of the Jew's psychological characteristics is always best based on Jewish self-descriptions [2]). Numerous Jews have written about Jewish psychological characteristics, and, in accordance with the Jewish aptitude for journalism, such accounts are most readily found in daily newspapers and magazines. Therefore, this book has repeatedly cited such accounts and will continue to do so.

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[1]) No. 7, February 17, 1921.

[2]) I am more encouraged than discouraged in this way of presenting my views by the experience that, with regard to the wording of this appendix section, I have been accused by Jewish people of an anti-Semitic attitude, and by those opposed to Jews of a far-reaching whitewashing of Jewish nature and Jewish influence.

[487] Appendix: Judaism.

The Jew's foreignness often leads him to become a keen observer and strategist of his environment, which, in certain more external aspects, he is often better able to assess as a world alien to him than any native. This may, on the one hand, explain the Jewish talent for writing about the changing world; on the other hand, however, it is also connected to the Jew's foreignness that he has never been able to make a truly creative contribution to any European people. As a foreigner, he penetrates only a certain surface layer; the psychological depths of non-Jewish peoples must be beyond his grasp. It is striking, for example, how widely read and well-known Heine, the Jewish poet, is even in non-German countries. This is also related to the fact that he is so easy to read; He is universally European; his language is not vernacular German and therefore presents no particular difficulties to non-Germans. Every writer of German blood, being more deeply rooted in the German national spirit and language, must be more difficult for non-Germans. One can make the same observation of a Jewish writer of our time: how quickly and easily one can read d'Annunzio's Italian! Again, it is a language that does not sound genuinely Italian, but rather universally European, and therefore somehow flat. One reads d'Annunzio—to use a colloquial expression—"like water," whereas, for example, a Manzoni, with his vernacular Italian, truly native Italian language, is by no means "easy" to read for non-Italians. It is inherently forbidden for those of foreign blood to create anything great, lasting, or genuine in the spirit of a people foreign to them. This applies not only to the realm of poetry. Therefore, Zionism also urges a revival of the Hebrew language, since it is uniquely expressive, intrinsic to Jewish blood, and bound to Jewish destiny. Only in a language intrinsic to one's own heritage is the highest linguistic expression possible (cf. p. 385). Hence the striking phenomenon that, although a very large number of Jewish writers write in German, no truly creative force has yet emerged among them. The Jewish writer Julius Bab once expressed this fact [1]) as follows: "In the literary world, as translators, theater directors, critics, and publishers, Jews play a role that is infinitely greater than their percentage of German national life corresponds to. Yet, despite 150 years of contributing to culture, there has not yet been a true poet among them." One [2]) has even attributed the obvious degeneration in newspaper German to the fact that almost all the larger and most widely read newspapers are managed and written by Jews.

Just as the foreignness of the Jew in language design has been observed, so too has his foreignness been observed within other arts, and Jews themselves have already pointed out that one should separate the artistic Jews from the art history of non-Jewish peoples and present them in a history of Jewish art.

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[1]) In a lecture at the Zionist Society in West Berlin. 1912.

[2]) Wustmann, All Sorts of Linguistic Follies. 1891.

[488] Appendix: Judaism.

Within the intellectual history of non-Jewish peoples, one will repeatedly find Jews who possess a special gift for empathy, a gift for understanding the intellectual creations of these peoples. However, Jews lack genuine creative talent and originality not only in the arts—except perhaps in music, where they may exhibit a number of moderate talents—but actually in all areas of the production and invention of material values. The field of linguistic expression and the arts should be considered here only as an example.

It goes without saying that since ancient times, ever since Judaism has existed in its widest dispersion (in the Diaspora, Hebrew: in the Golus), the perceived foreignness of the Jew has been

clearly felt by all peoples. It is striking that in most nations, a number of the most highly gifted men have spoken out against the Jew, while here and there, people of average ability have championed the Jew. It is remarkable how consistently and antagonistically figures such as Cicero, Juvenal, Quinctilian, Seneca, Mohammed, Peter of Clugny, Luther (and his opponent Eck, both of whom, however, came from a decidedly anti-Jewish era), Giordano Bruno, and Frederick the Great expressed their views. Gr., Napoleon I., Pestalozzi, Fichte, Tieck, Victor Hugo, Bismarck, Treitschke, Mommsen, and others, occasionally also Chinese and Japanese, have expressed their opposition, and the Jew Otto Weininger, citing other men, attempts to explain this opposition of prominent figures as follows: “That more outstanding people were almost always anti-Semites (Tacitus, Pascal, Voltaire, Herder, Goethe, Kant, Jean Paul, Schopenhauer, Grillparzer, Wagner) is precisely because they, who possess so much more within themselves than other people, also understand Judaism better than these.” [1])

This demonstrates the fact that even individual Jews turn against the Jewish way of life, but in some cases, this leads to utter despair, driven by the rootless. The exceptionally gifted Otto Weininger himself is an example from our time: it seems that his early suicide is connected with his own understanding of Judaism. His description of the Jew's psychological characteristics in "Sex and Character" often seems to lay bare the Jewish soul to the non-Jew with the most compelling clarity. In any case, his description is the most profound attempt at portraying the Jew's soul, and, since this attempt comes from a Jew himself, it remains a valuable testimony for the non-Jew. It seems as if Judaism occasionally appears to individual discerning Jews as one of the most peculiar and at the same time most questionable phenomena. How much more alien must Judaism have always appeared to all thoughtful people in every non-Jewish nation! Wherever those who reflected sought to understand the Jew's character, the people generally arrived only at aversion and, time and again, at hatred of Jews.

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[1]) Sex and Character. 1919.

[489] Appendix: Judaism.

The word "antisemitism" is poorly chosen, since Jews generally no longer have so much "Semitic" blood, and since the strongest hatred of Jews is often openly displayed among "Semitic" peoples —antisemitism, hostility towards Jews, is at least as old as the dispersion of the Jews themselves. It had to arise as a phenomenon of blood conflict wherever Jewish blood was perceived as foreign. Perhaps in all cases where people of different blood live among other peoples, racial foreignness must give rise to antagonism, even hatred. Antisemitism had, and still has, primarily political and economic causes. However, ethnology shows that in many cases, racial foreignness alone is sufficient to cause antagonism. Where one species encounters another, misunderstandings inevitably arise. There is no true understanding between species of different kinds. What can still be called "understanding" between them is merely a certain degree of compromise and adaptation. Every fact, however, that is given to two species of different kinds presents itself differently to one than to the other. This applies even to scientific knowledge: scientific truths, for example, are embedded quite differently in the German spirit than in the Jewish spirit, precisely because the German spirit corresponds to a completely different mixture of blood than the Jewish one. [1]) Since all healthy life has a will to itself and to spread, every species must first perceive another species as alien and, in close and overly close coexistence, ultimately as hostile. [1])

Since there are distinct human races, there will never be a "humanity" if this term is to signify anything more than non-animality (cf. p. 400). Thus, from a racial perspective, the necessary misunderstanding between people of different races is easily understood. It is also easy to understand why, corresponding to two different blood mixtures, the following can exist: the aversion of the Jew to the non-Jew and the aversion of the non-Jew (erroneously said: the Christian) to the Jew, the so-called anti-Semitism.

It is therefore a mistaken assumption that hostility towards Jews among non-Jewish peoples is a kind of artificial movement, arising from selfish, mostly economic, motives: such things may play a role, but are probably mostly just the external form in which blood-based antagonisms are expressed. The antagonism is not based on any currents of the time or day; it lies in the blood.

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[1]) One might perhaps say: Even a mathematical theorem, although appearing as the same theorem before the mind's eye of both different types of people, is a matter of different types of eyes, and each type conveys the same truth to a different mental disposition. For people of different types, the same truth has different meanings, and among universally valid truths, each type selects differently, emphasizing some truths more, others less, some hardly considering others, and some emphatically highlighting others. Between people of different races, uninhibited understanding is impossible, and “understanding” occurs all the less the more foreign the blood of those “understanding” is.

[490] Appendix: Judaism.

Therefore, the Jewish writer (of Christian faith) Fromer writes: “You reply that this condition has been artificially brought about by some person or movement, and must therefore cease with the disappearance of that person or movement. But how do you explain that this hatred—open or covert—is still prevalent today in almost all countries where you are present in significant numbers? And how do you explain the undeniable fact that at all times and everywhere you have come into contact with other peoples, this hatred has always existed under the most varied names, pretexts, and forms?” [1])

Thus, the first thing that always stands out when considering the psychological characteristics of the Jew is the Jew's alienation in every non-Jewish environment, the necessary misunderstanding from which hatred ultimately follows. If one wants to penetrate further into the Jew's psyche through this alienation, the most general characteristic of the Jewish soul, as it were its outermost boundary, appears to the non-Jew as a seemingly contradictory union of rigidity and adaptability. The Jew is (along with the Chinese) quite outwardly the most adaptable person; he progresses fairly well in every region of the world. He is adaptable in his individual adaptations; he easily changes his means of earning a living and his place of earning a living; he changes the Citizenship, he changes languages. He participates in influencing and transforming modern views in science, art, and life, as well as in the rapid change of political views. What he changes, or what drives him to rapid change, is not his own, but rather the calculated foreignness, for which, as a foreigner, he cannot feel any responsibility. [2])

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[1]) Zukunft, June 13, 1904.

[2]) In the Semitic languages, to which the Hebrew of the Jewish people belongs, there is supposedly no word for "state." This word state—derived from the Latin verb stare, "to stand, to

exist, to last"—points to the northern racial characteristic of cities (cf. p. 151), of clear, deliberate action. This contrasts with what popular parlance calls "Jewish haste" in the case of the Jew, who is still often referred to as a "nomad." The Jew seems to love a certain restlessness. He dislikes lingering, does not like to delve deeply into anything, and this is easily understood, since his lingering would be a lingering with the non-Jewish, and any immersion in the things of his environment might alienate him from his Judaism. His primary focus, however, is always his awareness of his blood, and his belief in his own race can intensify to the point of extreme rigidity. Moreover, the Jew generally seems to possess a certain inability to contemplate essences, the unchanging, the (Platonic) Ideas. He considers, for example, what each person does, rarely what they are. The Semitic languages—this seems significant—always place the verb at the beginning of the sentence and thus consider first what is happening. The Indo-European languages place the noun at the beginning of the sentence and thus consider first the subject of the statement. The more philosophical language, if one may call it that, is the Indo-European one. Changeability combined with rigidity is also evident in the structure of Semitic languages, which don't actually possess what we call a "word"—a clearly existing linguistic body that lives on in its sound. In Semitic languages, a rigid structure of three consonants (the "root") awaits development into a true grammatical meaning, devoid of vowels. Depending on its grammatical usage, and thus constantly eluding the grasp for something word-like, the rigid framework of such "unspeakable roots, indifferent in their meaning" (Gesenius, Hebr. Gram. 1896) is repeatedly reconstructed into a meaningful linguistic structure through vowels. Could the union of rigidity and mutability found in the Jewish soul originate from the blood heritage of the Oriental race, to which the Semitic languages are characteristic?

[491] Appendix: Judaism.

Non-Jewish peoples could leave the study of the racial nature of the Jewish people to the Jews (who, incidentally, demonstrate exemplary zeal in researching their own people and history) if Judaism were a foreign phenomenon comparable in importance to the less significant Roma. However, racial research and ethnology face other, unique challenges in the case of Judaism. "The Jews as a European population element constitute a very serious and interesting national problem, the significance of which is hardly appreciated by ethnology anymore. It is without parallel in the history of nations how, in its former political and religious homeland, a completely uprooted people, opposed both outwardly and inwardly by the great, leading powers of Europe from antiquity to the modern era—Hellenism, Romanism, and Christianity—remains tenaciously and unyieldingly loyal to its ancestral, religiously ossified national identity, despite being scattered in all directions; how this people, by virtue of its race, religion, and tradition, everywhere feels itself to be one and united, and manages to combine the general Semitic delusion, taken to its extreme, of being the "chosen people," with a typical parasitism in the most astonishing way. "If anywhere, strong racial instincts and a national consciousness and tribal feeling constantly trained by tradition are expressed here" [1])

"Judaism, however, becomes such a significant phenomenon that in our time it has attained an economic and political power that exerts the greatest influence on the destinies of all peoples. Anti-Semitism, just as anti-Semitism by Jews against everything non-Jewish, was bound to arise wherever Jews and non-Jews live together. This mutual aversion is a simple fact of racial differences. Even the coexistence of two racially similar peoples, as occurs in border regions, already generates irreconcilable antagonisms. But anti-Semitism also has economic and political reasons in most cases, and these often appear, since they are most loudly expressed in daily clashes of opinions, as the sole and most decisive ones. There is a Jewish question—this shows

that there are particularities here." Haberlandt points to them: “Ethnology must also account for the overall cultural and intellectual influences that have emanated from Judaism onto European development, and continue to exert on it through the most powerful instruments of power: monetary economy, banking, literature, press, and comprehensive associations.” [1])

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[1]) Haberlandt, The Peoples of Europe and the Orient. 1920.

[492] Appendix: Judaism.

Hence Landsberger's judgment on the Jewish question in his preface to Sombart's "Baptisms of the Jews" (1912): "Within the capitalist economic system as it has developed over the last few centuries, it is inconceivable that any individual existence of any kind would not, under the compulsion of circumstances, have to grapple with this problem more or less clearly, with greater or lesser sympathy or antipathy, more or less consciously" [1]).

For Judaism exerts a wide influence on economic life and, through the press, on so-called public opinion and daily politics, and ultimately on the policies of the great powers themselves. However, only someone with expert knowledge of economics and politics could describe these far-reaching connections. This book must refrain from attempting to describe such matters and content itself with referring to the very important book "The Jews and Economic Life" (1911), written by the economics professor Sombart, a book which, according to Landsberger, "may one day provide the solution to the Jewish problem" [2]). Sombart, who is not anti-Jewish but rather quite pro-Jewish, derives capitalism directly from the spirit of Judaism and the Mosaic-Talmudic faith: "Judaism and capitalism are identical." He primarily opposes the widespread misconception that Judaism in the Middle Ages was excluded from all other professions by its surroundings and thus forced into the money business: “It would truly be time for the myth to disappear: that the Jews were forced into the money lending business during the European Middle Ages—essentially only since the Crusades—because all other professions were closed to them. The two-thousand-year history of Jewish lending up to the Middle Ages clearly demonstrates the fallacy of that historical construct.” Sombart explains how the very psychological characteristics of the Jew inevitably led to increasingly diverse forms of capitalist economics: “Thus, interesting parallels could be drawn between the restlessness of stock market activity, which by its very nature strives for changes to the existing order, and the restless, agitated nature of the Jew.” Even the religious precepts of Judaism had to strengthen and develop the distinctive character of Jewish economic life: “The more devout a Jew was, the better he knew his religious precepts, the more impetus for acquiring wealth he had to draw from the teachings of his faith.”

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[1]) The fact that debates on this issue, both from Jewish and non-Jewish sides, are frequently conducted in an acrimonious tone is connected to the fact that the Jewish question, which is a question of (racially diverse) ethnic groups, is so often mistakenly treated as a question of religious creeds, or as an economic-social, or even a partisan political question; furthermore, it is connected to the fact that every attempt at a factual debate encounters the Jewish sensitivity addressed on pp. 479 ff., which, if necessary, can make use of the effective means of power mentioned above by Haberlandt.

[2]) Landsberger in the preface to Sombart, Judentaufen (Baptisms of Jews). 1912.

[493] Appendix: Judaism.

Sombart goes on to say: "It can easily be stated that as long as there is a Jewish history, the accumulation of great wealth among individual Jews, as well as the greater average wealth of the Jewish population, cannot be doubted."

Judaism is particularly involved in the emergence of the modern international spirit, which aims at the greatest exploitation of the profit potential of all parts of the world. “Americanism”, that intellectual trend that is certainly wrongly attributed to the North American people as a whole, which actually sees human life as a context of self-purposes and profit intentions, as a world of unlimited economic struggle and unlimited freedom of the financial powers - this “Americanism” only seems to be interpretable from the dominance of the Jewish spirit that has been achieved today, which can also be proven in North America. "The questions that attract the greatest interest to the Jews are: Why? For what purpose? What good does it do for me? His living interest is the interest in success, which is opposed to the interest in the work, the "interest in the matter. It is un-Jewish to regard an activity - whatever it may be - as an "end in itself, un-Jewish, to live life itself without a purpose, according to fate; un-Jewish to be harmless to nature look forward" (Sombart). That would agree with Goethe's verdict: "No one, not even the smallest, lowest Jew, who did not betray a decisive desire, namely an earthly, temporal, momentary one" [1]). Isn't all of this also the spirit of "Americanism"? So Sombart's sentence cannot be surprising: "America in all its parts is a Jewish country: that is the result to which a study of the sources must inevitably lead." According to a statement in the “Frankfurter Zeitung” (dated October 1915), for example, among the leading banks in America, 11 “German-American” banks, whose company names all show Jewish names of German origin, participated in the loans of the enemy league during the World War. So Judaism proves itself to be an economic power everywhere, perhaps the most influential of all. Sombart (1912) states, as the result of an imperfect count that can only indicate a minimum level of Jewish power, the fact that Jews in Germany hold about a seventh of the directorships of all stock corporations, so that Judaism not only controls the large banks, but also has a decisive influence on large-scale industry. Another point made by Sombart is that in Berlin a third of the taxed assets and income come from the Jewish side. One can probably say that Jewish capital in all countries has a decisive influence on world affairs today. The economic layman can gain a certain knowledge of the connections from Sombart's masterful presentation. The power position of Jewish capital, which can dictate political events, can be pointed out by such a simple fact as presented by the "Jewish Press" [2]):

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[1]) Maxims and reflections.

[2]) Vienna, October 15, 1920.

[494] Appendix: Judaism.

Jakob Schiff, the head of the largest American Jewish banking house Kohn, Loeb & Co., New York, supported capital-poor Japan with funds during the Russo-Japanese War "in order to shake the Tsardom." and also provided funds for the Russian coup in the spring of 1917 [1]).

This is how Judaism, which is so secure in national terms through its blood consciousness, has succeeded in assuming a kind of leading position in all countries. “They became masters of money and, through the money that they subjugated, masters of the world” (Sombart). Disraeli's depiction of these world relations has already been referred to (p. 485). But Judaism could only achieve this position through the press: in all countries the largest, most widely read newspapers were founded and run by Jews. The so-called Public opinion in all countries is determined by

world Jewry, which also holds the telegraphic message service almost entirely in its hands. That is why Judaism can rightly regard its position as unique and, from its Jewish-ethnic standpoint, judge as did the Jewish writer Junius: "The Jews are stirring in every nucleus of the nation with such freshness and liveliness that one can already hear talk of a Jewish renaissance. They are doing well, not just in business." "There is hardly a region of national activity in which there is no Jewish element. There is hardly a large-scale Jewish-pure action." "That's why the Jew, as a major banker, wholesaler, major shipowner, as a financier of all collective needs, is not the official politician, at least not in the state that is still run by the civil servant type; but behind the scenes he is constantly active and indispensable: he is the real mastermind and actor, clever enough to leave the decorative gesture to others. And because the Jew is nested so deeply in capitalist-oriented life, he is buzzing it in the highest and highest places of Ballins, Rathenaus, Fürstenbergs. That's why Sir Ernest Cassel made world history. That's why Sonnino and Luzzatti were finance ministers and prime ministers in Italy" [2])

What is true in political and economic life is also true in intellectual life. The Jewish writer Goldstein once made this very clear: "Jews suddenly appear in all positions from which they are not forcibly kept away; the Jews have made the tasks of the Germans their own task; it increasingly appears as if German cultural life should pass into Jewish hands." “We Jews manage the intellectual property of a people who deny us the right and ability to do so.

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[1]) One can perhaps take this shaking of state power as an example of the fact that Judaism views any particularly consolidated state power as unfavorable to itself. “Judaism will above all have to fulfill the task of forming a counterweight within the future world culture against the impending danger of the power principle being exaggerated” (Goldmann, On the world cultural significance and task of Judaism. 1916).

[2]) New overview. November 1910.

This monstrous fact, expressed in such a harsh way, which must inflame the blood of Jews as well as non-Jews, relentlessly calls for measures. This conflict must be resolved somehow.” “No one seriously doubts the power that Jews possess in the press. Criticism, in particular, is practically on the verge of becoming a Jewish monopoly, at least in the major cities and their most influential newspapers. The predominance of the Jewish element in the theater is equally well known; almost all Berlin theater directors are Jewish. A large, perhaps the largest, proportion of actors are likewise, and the fact that a theater and concert life would be virtually impossible without a Jewish audience is repeatedly praised or lamented. A completely new phenomenon is that German literary studies also seem to be on the verge of passing into Jewish hands. We no longer preach a ‘Mosaic’ confession, but believe in a Jewish people with innate, indelible characteristics.” [1])

Thus, many signs indicate that the predominantly Nordic leadership class in Europe will increasingly give way to a Jewish one. And this change is evident not only in Europe, but also in America: the emergence of Jewish leadership classes of a different ethnicity in place of the predominantly Nordic leadership classes originating from the respective peoples themselves. It is easy to understand that this is indeed a "monstrous fact" (Goldstein), and that it constitutes a "conflict," as soon as the situation becomes apparent to both non-Jews and Jews. The most serious people among the Jews, as well as the most serious people among the non-Jews, who are

aware of this "monstrous fact," see the current state of affairs as a danger. The alienation of the Jew in any non-Jewish environment was bound to lead to conflict; His economic and political dominance and his control over public opinion must exacerbate every possible conflict in our economically and politically volatile present. This may explain some of the anti-Semitic phenomena of the present day, especially in Germany and America. During the period of upheaval, Germany suddenly experienced Jewish men occupying decisive positions in its government, even though Jews officially constituted only 1-2% of the German population. The fact is so striking that one Jewish woman even spoke of an "outrageous presumption": "A Jew is not a German, but a Jew—a foreigner, and it is not an outpouring of the basest instincts, but a perfectly justified, healthy feeling, when the people resist being ruled by foreigners." “The reproach against Eisner does not arise from the fact that he is a Jew and as such is eternally alien to Germanness,

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[1]) Kunstwart, March 1910. -- Disraeli had described the world power of the Jews in very similar terms in his “Coningsby” (1844): “The world is ruled by very different people than those who do not see behind the scenes believe.” Disraeli even wanted to assume that the German Revolution of 1848 had also come about “through the influence of the Jews” (Coningsby).

but from the fact that, as a Jew, he possessed the monstrous presumption of placing himself at the head of the state under these circumstances” [1]). Through its control of public opinion, Judaism is always able to make its measures appear justified to all peoples and to steer the spirit of the age in a direction compatible with the aims of Judaism. Thus, Judaism has probably contributed most to making the "modern spirit" dominant in the lives of the peoples on whom the press exerts its influence—that spirit which gradually seeks to establish itself throughout the world as "Americanism." The Jewish writer Goldmann once stated: "Even in the Middle Ages, the Jews were the bearers and pioneers of the modern spirit" [2]), and Weininger, one of the most incisive critics of the "modern spirit," emphasizes: "The spirit of modernity is Jewish from wherever it is viewed" [3]). By virtue of his unwavering sense of Jewishness, the Jew has, in a way that is often quite uncanny to some non-Jews, managed to influence the intellectual life of his host nations so decisively—his economic dominance, however, easily paved the way for him—that this intellectual life of non-Jewish peoples bears the imprint of the Jewish spirit in almost all areas. This also applies to German intellectual life: “German culture is to a considerable extent Jewish culture” [4]).

There are observers of modern life who even believe in a certain conspiracy of Judaism against all non-Jewishness, so unerringly does Judaism work for Jewish purposes in all cases. But such observers, who then point to the various existing world organizations (e.g., the Alliance israélite universelle, the United Order B'nai B'rith, etc.), overlook the fact that the Jew's unique blood consciousness alone must grant him a certainty of success that no other people has achieved. Indeed, a Disraeli could derive the Jew's suitability and calling to world domination directly from the fact that the Jewish people were the only ones who kept their blood pure. Because the non-Jewish observer never and nowhere finds such ethnic certainty in their blood, they can usually only interpret the overwhelming influence of Judaism as a kind of secret conspiracy. Furthermore, it is very often overlooked that the “Jewish spirit” finds such a relatively easy entry into Europe precisely because the Christianity prevalent in Europe still shows, in some respects, a

close affinity with the Judaism from which it arose. In some respects, what a Jew said is true: “All of today’s culture, insofar as it may call itself Christian, has grown up on Semitic soil” [5]).

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[1]) Rahel Rabinowicz, Bayerischer Kurier. January 1919.

[2]) On the world-cultural significance and task of Judaism. 1916.

[3]) Gender and Character. 1919.

[4]) Goldstein, Kunstwart, March 1910.

[5]) Hirsch, Cultural Deficit. 1895.

[497]

Disraeli in particular, the Jewish minister of England, repeatedly pointed out in his writings [497] the origin of Christianity from Judaism, perhaps most harshly with the sentence: "Christianity is Judaism for the multitude" [1]).

From all these considerations of the intellectual and economic-political power of Judaism, one thing becomes clear again and again: how the current conditions in Jewish and non-Jewish circles urge an investigation of the mutual relationship. In addition, in Germany there is the Eastern Jewish question, which is equally important for Germans and Jews. When looking at the map on the distribution of Jews in the individual European countries (Map XIV, p. 434), Ripley [2]) has already said: "Germany shudders at the dark and threatening cloud of a population of an extremely ignorant and miserable (wretched) kind that is invading its eastern border." However, recent historical events have made the situation much worse. Eastern Jewry is pushing westwards, especially in the major German cities and trading towns, and the increased Eastern Jewish immigration has, according to one Jewish account [3]), even in England and America "helped the antipathy towards certain classes of Jews, which had previously been a modest domestic plant, bloom in secret, to grow luxuriantly."

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[1]) Tancred. 1877. - How closely the connections between the Christian faith and Judaism can still be understood today can be seen, for example, in the following statement in the Elberfeld Evangelical weekly paper “From Light and Life” (No. 22, 1921): “Israel alone is God's chosen people and remains so despite its stubbornness; God's gifts and calling cannot repent him; after his conversion, Israel becomes that True noble people stand at the top among the nations of the earth. All other peoples remain "heathen nations, are before God like a drop in a bucket, like a mite in a scale. He can break them like a potter breaks a wayward pot." - Now the Christian side has often stated that the Christian faith is in every respect a negation of the Jewish (Mosaic) faith. If that is the case - such questions can only be hinted at here - then it still remains that the Christian faith, as a negation of the Jewish (Mosaic) faith, is somehow always related to it; and a consciously Nordic-oriented person , for example, could perhaps explain that a denial of alien spirit, done by alien people in a alien environment, does not yet amount to the affirmation of the species' own, native spirit: In any case, as the above statement in the Evangelical weekly shows, Christianity had to make the peoples of the Christian faith in many things completely defenseless against the alien Jewish spirit in asserting their own nature. And within the Protestant Church, the repeated implantation of alien views into the religious life of the German people seems to be particularly encouraged by the fact that not only a relatively large number of leading clerical

positions, but above all a relatively large number of chairs in Protestant theology are occupied by Jews (cf. Reichswart, No. 12 of March 24, 1923: “Jewish-blooded Protestant clergy”). The “Association for the German Church” has recently advocated for a Nordic-Germanic Christianity (see p. 429).

[2]) The Races of Europe. 1910.

[3]) Naumann, in the communications of the Association of National German Jews, No. 1, 1923.

[498]

Fig. 471 and 472. Eastern Jews.
(From the Swastika-Jahrweiser 1920, Hakenkreuzverlag Dresden-Hellerau.)

There are many calls for the borders to be closed against the Eastern Jews, including from Jewish circles [1]). It seems as if Germany and Western Europe have received and can continue to expect population components in the Eastern Jews who are pushing westward, whose behavior must cause discord of the sharpest kind [2]).

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[1]) See Marcuse and Mauthner in the magazine “Diskussion”, already July 1913.

[2]) A recent Jewish portrayal has recently highlighted the particular dangers of Eastern Jewish immigration. In the Bulletin of National German Jews No. 7, 1922, Hobrecht writes with regard to the Eastern Jews: "From their point of view, these people are completely right when they shake the dust of the progrom countries from their feet and move to the milder west. The locusts are also right from their point of view, which in their migrating swarms devastate our fields. But people are no less right when they defend the places where they get their bread and rest

Growing That they come in swarms, who can deny it? Wherever we walk and stand, they are all around us. Entire streets of Berlin are being passed into their hands without any of the residents ever seeing their landlord. They don't care about the rental income, they don't care about the authorities who demand taxes and maintenance, and above all, they don't care about the tenants' wishes. They only care about the "property", which they move on when the opportunity arises Houses are definitely not what they can buy and sell.

Nobody can say how many Eastern Jews are in Germany. The only thing we know is that all statistics lie, both official and private, including those from the workers' welfare office of the Jewish organizations. The people we are talking about do not bother the welfare office. The main stream comes to us from German Austria. They come with perfect passports and are Austrian citizens of the Jewish faith. From Tarnopol and the surrounding towns they conquered Vienna, from Vienna they are now conquering Berlin. When they have also conquered Berlin, they will extend their route and conquer Paris from here. The empty space created by the fall in the value of money sucks them in. From Austria they come to Germany “temporarily” with their passport with photo and endorsement in their breast pocket. Once the passport has expired, what does it do? Months can pass before an inspection is carried out, and - we have to admit it with burning shame - in starving Germany there are enough officials who allow themselves to be talked to. And once the father of the family has explored the area, the woman and the children follow after a while. And when the family is gathered together, a suitable apartment finds itself, so to speak. Of course, there are German families who cannot find accommodation for years. That's just bad luck, if our friends from the East are luckier, there's really nothing to say about it.

This is how they conquer Berlin and not just Berlin. The same thing is reported in all major cities where there is something to trade. And everywhere they find the ready-made organization that makes it easier for them to settle in, everywhere they also find German "comrades in faith" who help them selflessly. An association of Eastern Jews has existed for a long time. Now - after a presentation by the Berlin lawyer Klee, the Zionist leader - it has decided to create a central organization and "the Galician-Polish associations with the Russian associations and the associations of Jews from the peripheral states for joint organizational work We can hope that the leading organization will primarily organize immigration itself and, as they say today, "amplify it."

[499]

German Jewry often even shows a pronounced aversion to the encroaching Eastern European Jews, since these are the particularly strict Jews, "who live strictly under the rule of the Talmud, who feel nothing for the country in which they live, who despise their host peoples as unclean creatures, who detest the language, customs and customs and everything that is sacred to these peoples"[1]). Is such Jewish statements perhaps also based on the old antipathy of Western European Jews towards Eastern European Jews? In any case, the German who respects his nationality must be much more concerned than the Jewish circles that speak out against Eastern European Jewry.

Observation shows again and again that the dispersal of Jews among non-Jewish peoples causes endless unrest and that the differences between species must repeatedly increase to the point of hatred. But the more unlimited the economic and political supremacy of Judaism becomes, the more concerned those in all nations will be who are concerned about the preservation and purity of their own nationality. So in our day in all major countries, especially in North America, the Jewish question has become one of the first questions. The conditions are pushing for a decision.

Having seen this is one of Zionism's bravest insights. Zionism has clearly seen that only the separation of Jews from living together with non-Jewish peoples means a dignified clarification of the situation. "Here we are a wedge that Asia drove into Europe's structure, a thing of ferment and disturbance of the peace"[2]).

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[1]) Pious, future. June 1904.

[2]) Buber, The Jewish Movement. 1916.

[500]

Especially in our days, the idea of Zionism is gaining more and more space among the Jewish people, since the shifts in power that the World War brought with it have given Judaism a lot of support, also with regard to the political wishes and goals of Zionist circles. "The creation of a homeland for the Jewish people in Palestine, secured by public law" (see p. 484) now seems to be politically achievable, as it does not seem to be viewed unfavorably by the American and English state administrations in power today. If the Zionists, who already have a certain amount of political influence today, succeed in winning over the leading world powers for their plan, the sometimes passionate resistance of the non-Jewish population of Palestine will also be easily broken.

But will the Zionists become a decisive power within Judaism itself? This is the most important question facing the Zionist movement. It cannot be denied that Zionism is finding more and more supporters, especially among the more important and leading Jews: a man like Einstein, for example, works for the Zionist idea in a far-sighted and self-sacrificing way by putting his lecture tours at the service of the all-Jewish cause and has already raised considerable sums for the expansion of a Jewish university in Palestine. The Zionist banks, especially the “Jewish Colonial Bank in London”, can present financial statements that show how quickly the Zionist movement's funds are growing. Zionism undoubtedly has future prospects that can give it confidence even in the face of “official Judaism” (see p. 483), which does not want to follow it. Above all, the Zionists may benefit from the fact that the awareness of species and species boundaries that is spreading everywhere (cf. Buber p. 10) is particularly effective in Judaism: one can repeatedly observe how, on the one hand, Jewish parents currently show themselves to be quite indifferent in Jewish-national terms, how they seek and promote or at least do not shy away from the assimilation, the assimilation of Jews to their environment, and even the absorption into this environment, Meanwhile, on the other hand, the children of such parents think and act in a decidedly Jewish-ethnic way. Especially the Jewish youth at universities, both male and female, have often come to the point where they no longer understand the overwhelming majority of Jews today who want to be German and Jewish or English and Jewish, etc. at the same time; And even the circles of the “Central Association of German Citizens of the Jewish Faith” must pay attention to this growing movement if they do not want to prevent them from losing their influence on the younger sex [1]).

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[1]) Cf. e.g. B. “In the German Reich”, magazine of the Central Association d. St. j. Gl., November 1920: Frank, anti-Semitism and conscious young Jews.

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But - at least for the present - it also applies in Judaism, which is true everywhere in the non-Jewish peoples, who are in themselves less blood-conscious, that only the few who, as "idealists" often see themselves as "idealists" ridiculed by the majority, profess to be part of an unselfish movement that even demands victims. The Jewish writer Max Nordau, who was closely associated with the founder of Zionist thought, Theodor Herzl (1860--1904), once characterized the situation in a lecture in Vienna as follows: "It goes without saying that the Jewish financial giants are not Zionists. Their wealth grants them all the satisfactions that can be obtained through money - and there are very few satisfactions today that do not have their market price. Why should they be Zionists? In order to improve their material situation, they don't have an ideal, and the mere mention of this word is not enough to arouse their scorn and persecution belong to the privileged classes. They are honored by the state with orders, titles of nobility and appointments to the manor house. They consider themselves to be members of the aristocracy, and this allows the claim to apply" [1]).

Today, as in the time of the Jewish prophets, the struggle of one part of the people focused on inner dignity against the other part of the people who are addicted to “Mammon” can be seen again and again in the Jewish people. Those Jewish circles from Berlin WW., which Heinrich Mann, who could not be called anti-Jewish, describes in his novel "In the Land of Cockaigne", will, however, not be won over to the Zionist idea if such a description is correct, just as the Germans connected to such capitalist circles will be incomprehensible to the idea of a German-style rebirth. In order for Judaism to make a clear decision about its position both internally and externally, a change in worldview will be required, just as this is also required within Germandom if it is to follow a clear path. Zionism alone can succeed in resuming the development of a second-order race that had begun and was only disturbed since the beginning of the 19th century (see p. 469). A book like Martin Buber's “The Jewish Movement” (1910) conveys valuable insights into the nature of the people in general and into the necessity of a change in the world views of all leading peoples, which comes from a deep insight into the laws of species, precisely through its deepening of the worldview [2]).

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[1]) Die Welt, Vienna, No. 5.

[2]) When I speak out against Zionist ideas in this way, I may be accompanied by the joyful insight that a deeper understanding of the nature of the people and the blood connections is beginning to show itself today in the most diverse peoples (in France Le Bon would be particularly important, in North America Madison Grant); The fact that “slimy assurances of respect” towards Zionism could be found in this section - the paper mentioned on page 432 says so - is incomprehensible to me.

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There are modern novels and plays that illustrate how two lovers, who come together between a Jewish and a non-Jewish ethnicity, have to endure the agony against the wrath of their parents, who each want to prevent the mixed marriage at all costs. In such cases, the lovers then explain to their parents, citing “humanity, the right of love and the advanced views of the present,” that if they were to have children, they should become neither “Christians nor Jews,” but rather “human beings.” One often hears that the Jewish question can be solved very simply by “marrying up” the Jews. -- All these views begin to become extremely questionable both in non-Jewish and Jewish communities. The younger generation, often already trained through racial

science and heredity research, is beginning to understand how clear and how unconsciously correct the standpoint of those Jewish and non-Jewish parents who see mixed marriage as something of a racial disgrace is. The younger generation gradually understands that the "people" who emerge from mixed marriages are hybrids, bastards, who lead a questionable existence between ethnic groups, do not belong entirely to this or to that ethnic group, and are therefore destined for a kind of ambiguity of nature, which must always disrupt any real rootedness. So one begins to understand that all those who advise “assimilation” must be insulting all those who are true to the species and conscious of the people on both sides: “Those who demand assimilation from us either still do not know that one cannot get out of one's own skin; then they are fools; or they know it, then they subject us to the shameful, everyday self-denial and self-abasement that lies within would be that we feign Aryanness, suppress our instincts and slip into the Aryan skin that doesn't suit us at all, i.e. they insult us fatally" [1]).

What is felt on the Jewish side is felt, albeit to a lesser extent, by many serious people of the non-Jewish peoples. For the German people, which according to the percentage of its Jewish population according to the official count (around 1900 1.04%) is behind Poland (16.25%), Russia and Austria, but still houses many more Jews than, for example, France (0.22%) or England (0.85%), for the German people - from a racial perspective - the idea of "marrying up" the Jews is to be rejected because - like the 21st section should demonstrate - the current situation of the German people is extremely worrying simply because of the racial change within the German population. If the non-European blood of the Eastern Jews in particular were to be transferred into the body of the German people - southern Jews are less important for Germany - then this introduction of new non-Nordic blood and so much non-European blood would perhaps reduce the possibility of re-northernization to the point of hopelessness.

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[1]) Die Welt, Vienna, 1898, No. 45.

[503]

The extreme situation in which Germany finds itself, from a racial point of view, should also prohibit proposals of marriage to those observers who do not feel the insult of such proposals in the same way as the Jewish writer of the lines given above.

Only the clear separation of the Jews from the non-Jews and the non-Jews from the Jews is a worthy solution to the Jewish question. The clear separation of the Jews from the non-Jewish peoples seems to be the most worthy disentanglement of the situation - this is what Zionism desires. Such a solution to the question may seem harsh to some Jews as well as to many non-Jews, since there are many Jews who feel a certain sense of home and belonging to European peoples or countries. It is even certain that many highly educated Jews in Germany feel so attached to and rooted in German intellectual life that turning away from the German spirit would be a very painful renunciation for them. There really are individual Jews who are something like Jewish and German, individuals who even feel distinctly patriotic and German. Shouldn't the Zionist secession mean downright mental torture for such Jews? And in such cases, wouldn't the German also perceive the turning away of such people from the reuniting Jewish people as a loss?

Such cases of painful disruption would certainly be possible several times if such a separation were desired by majorities of both nationalities as a solution that could be implemented relatively quickly. But given the lack of attention to species issues that applies to all European

ethnic groups, and given the still limited influence of Zionist thought today, this will only happen very gradually. If the idea of clear separation spreads further and further, this will only happen as slowly as every new and unpopular idea has been able to spread so far. But anyone who has fundamentally considered questions of species will soon find it very easy to decide to stand with their people and wish them a clear, independent way of life that is completely unique to their species.

Only the idea of a clear separation of nationalities offers a dignified solution to such questions of species. Only after a clear specification can each individual nation adopt and adhere to its particular direction of efficiency.

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1) The paper mentioned on p. 432 notes about this sentence that “even the unpleasant findings of German ethnic research” could not “put Jewish Germans to flight”. If this appendix section of the sheet mentioned is also counted as part of “German ethnic racial research”, as it appears, I do not understand how the above sentence can be so misunderstood; It was intended to point to a worthy disentanglement of the “conflict” (cf. Goldstein, p. 495), precisely to a solution that would exclude bickering or any kind of “escape.” This must be particularly emphasized in relation to such attempts to include this book in the domestic political dispute of the day.

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Here, after the insight has been gained that every people living in clear independence has its indelible, unique and incomparable value, which it can only maintain and develop through the will to clearly and decisively shape its individual character - here the essentially meaningless assessments as to whether this or that people is "worth more" are no longer necessary. Every full has an intrinsic value; Comparisons here are actually all pointless, and only this can be established: that every human species is all the more valuable the more it lives the decided will to its pure development. In this respect, it seems necessary for every nation to maintain and develop that it somehow considers itself to be “chosen”. The appearance of Judaism shows how valuable such a kind of faith is, and that such a kind of faith can sustain a people even in the most widely dispersed places. The preservation of every species requires a strong self-love, a certain unobjectionable freshness of strong self-assertion.

There is no anti-Semitism, no anti-Jewish sentiment, per se; Such phenomena only arise where the boundaries between two species are blurred, where two species interfere with each other in the development of their particularity. If, for example, a Jew were to come to consciously Jewish-ethnic thinking only through the manifestation of anti-Semitism, then, as a Zionist once explained to me in conversation, this would not be the best path to a species consciousness. Pure species consciousness is sufficiently founded in itself. The perfection of each individual species lies in the purity of the specification. This insight is already alive here and there in Judaism, especially among the Jews studying and among the spiritually important Jews. If this Jewish youth finally succeeds in convincing the scoffers and persecutors among their own people of the purity of their will and in the end gathering more than a weak minority around them, then the prospect is opened up that the ugly phenomena of mutually necessary misunderstanding, which are particularly inherent in all unclear relationships and conditions, would be put to an end.

[END]

Hans F. K. Günther “Racial Studies of the German People”, 5th ed., 1924,

Appendix “Racial Studies of the Jewish People”.

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